

RELIGIOUS EDUCATION

*A Platform for the Free Discussion of
Issues in the Field of Religion and
Their Bearing on Education*

January - February 1957



THE BIBLE IN RELIGIOUS EDUCATION
A Symposium

SECULAR EXISTENTIALISM

RACE RELATIONS AND GRADUALISM

Religious Education

Official Publication of the Religious Education Association

Seeks to present, on an adequate, scientific plane, those factors which make for improvement in religious and moral education. The Journal does not defend particular points of view, contributors alone being responsible for opinions expressed in their articles. It gives its authors entire freedom of expression, without any official endorsement. Articles in Religious Education are indexed in the EDUCATION INDEX which is on file in educational institutions and public libraries.

Membership in the Association is \$5.00 or more per year.
Single copies of Religious Education, \$1.00 each.

HERMAN E. WORNOM, General Secretary,
545 West 111th Street,
New York 25, N. Y.

LEONARD A. STIDLEY, Editor
Oberlin College,
Oberlin, Ohio

RANDOLPH C. MILLER, Acting Editor

GENEVIEVE SCHNEIDER, Production and Advertising
545 West 111th Street, New York 25, N. Y.

EDITORIAL COMMITTEE

LEONARD A. STIDLEY, Dean and Professor of Religious Education, Graduate School of Theology, Oberlin College, Oberlin, Ohio, Chairman.

EMANUEL GAMORAN, Commission on Jewish Education, New York City.

ROBERT MICHAELSON, Director, School of Religion, State University of Iowa, Iowa City, Iowa.

EDNA BAXTER, Professor of Religious Education, School of Religious Education, Hartford Seminary Foundation, Hartford, Connecticut.

GERARD S. SLOYAN, Department of Religious Education, The Catholic University of America, Washington, D. C.

ALVIN J. COOPER, Board of Education, United Church of Canada, Toronto.

LEO WARD, Professor of Philosophy, Notre Dame University, Notre Dame, Indiana.

The Religious Education Association

General Secretary and Business Office: 545 West 111th St., New York 25, N. Y.

EDITORIAL AND PUBLICATION OFFICE

Until December 31, 1956: 545 West 111th St., New York 25, N. Y.

After January 1, 1957: 29 North Pleasant St., Oberlin, Ohio
Published bi-monthly. Printed in the U. S. A.

(Printed at 48 S. Main St., Oberlin, Ohio)

RELIGIOUS EDUCATION

545 West 111th Street, New York 25, N. Y.

VOLUME LII

JANUARY-FEBRUARY, 1957

NUMBER 1

CONTENTS

	<i>Page</i>
FROM A TRAVEL DIARY	<i>Leonard A. Stidley</i> 2
SYMPOSIUM: THE USE OF THE BIBLE IN RELIGIOUS EDUCATION	
I. Biblical Theology for Christian Education ..	<i>Bernhard W. Anderson</i> 3
II. Biblical Theology and Christian Education	<i>Mother Kathryn Sullivan, R.S.C.J.</i> 8
III. The Knox Bible: Final Edition	<i>Rt. Reverend Mgr. John M. T. Barton</i> 13
IV. The New Confraternity Translation and Religious Education	<i>Louis F. Hartman</i> 17
V. The Use of the Revised Standard Version in Liturgy and Education	<i>Luther A. Weigle</i> 22
VI. The RSV and New Possibilities for Christian Education	<i>Ralph D. Heim</i> 28
VII. The Bible for Children	<i>Jack J. Cohen</i> 34
VIII. The Use of the Bible With Catholic Children	<i>Catherine Beebe</i> 37
IX. The Use of the Bible With Children	<i>Norman F. Langford</i> 41
SAMUEL PETTY FRANKLIN	<i>Lawrence C. Little</i> 47
LEO L. HONOR	<i>Judah Pilch</i> 49
SECULAR EXISTENTIALISM — A Critique	<i>Joseph H. Lookstein</i> 50
RELIGIOUS ACTIVITIES AND THE STATE UNIVERSITY ..	<i>Roy LeMoine</i> 56
THE CHURCH-RELATED COLLEGE AND THE EFFECTIVE LAYMAN	<i>A. R. Mead</i> 58
NEGRO-WHITE RELATIONS AND GRADUALISM	<i>Fred Brounlee</i> 63
SIGNIFICANT EVIDENCE	<i>Ernest M. Ligon and William A. Koppe</i> 68
BOOK REVIEWS	70
BOOK NOTES	77

CHANGE OF ADDRESS

Please notify RELIGIOUS EDUCATION, 545 West 111th Street, New York 25, N. Y., of change of address, giving both old and new addresses.

Send notification of change of address at least four weeks in advance.

The United States Post Office does not automatically forward second class matter.

Entered as second-class matter, January 23, 1948, at the Post Office at Oberlin, Ohio, under the Act of March 3, 1879.

FROM A TRAVEL DIARY

Cheibunt College, Cambridge, England

October 16, 1956

After three months in seven European countries and one month in Great Britain, meeting informally with religious leaders in each country (about sixty persons in all), one is reluctant to make any generalizations about the total situation. The problems are too intricate and too extensive. However, a few generalizations do emerge, and when seen in the light of meetings with many of the same leaders two years ago, they take on added meaning:

(1) Economically these countries have reached a new high. (Even when one takes into account the extremes of the standards of living in various sections of the countries, the generalization still stands.) The economic level is higher than in pre-war days. Several persons in each country said this in substance and the newspapers corroborated it: "Economically, times never were so good."

(2) Reflective religious leaders are disturbed by the rapid economic recovery since the war. The reasons for their unrest is centered in two areas: (a) important and helpful and welcome as economic recovery is, most felt that the centrality of material values, which is a corollary, obscures the more lasting values. Several mentioned an emerging neo-paganism. (b) The irrelevance of the church programs for the life and times was mentioned by many who nevertheless are unquestionably devoted to the churches. To interpret the religious message to the people of today is difficult, even though the churches play a major role in the communities in which they are located.

(3) In each country visited there were evidences of vital religious faith in action. It was frequently stated that these groups were small in size. As one said, "Here is a small youth group which is as self-disciplined as the saints of old." And there was a minister who for the years of his professional life had championed unpopular causes of social righteousness and is now getting responses in fellowship with working people whom most churches have failed to reach. And here are social workers who are performing significant social service projects against heavy odds and getting a response in fellowship which is an eye-opener to a traveler from afar as well as to the community in which it is happening. Here is a creative lay fellowship at work, both in their vocations and in their churches. Evidences of the saving remnant were high points on the tour.

The problems faced in religious living are universal and although influenced markedly by economic values, the more abiding values emerge in fellowship, and from these come the forces which control the universe.

Leonard A. Stidley

Symposium: The Use of the Bible in Religious Education

Editor's Introduction

This symposium points to the significance of the Bible in current religious education. The new translations by Roman Catholics and Protestants make it less difficult to communicate the events, meanings and ideas of the Bible. Perhaps the Confraternity version may be compared with the Revised Standard version, and the Knox translation has an unofficial colloquialism comparable to those by James Moffatt, J. M. P. Smith and Edgar J. Goodspeed, and J. B. Phillips.

What is even more significant today is the concern for biblical theology. The framework for biblical teaching is provided by theology. No piecemeal approach to the Bible can give an impression of its wholeness, and we are indebted to the theologians for assisting us in getting away from fragmentariness.

But the Bible, even in modern translation and seen from a relevant theological framework, is still an adult-book. It has no pretense of being a children's book. The major problem of communicating the meaning of the Bible to children is still a major headache among educators of all three faiths. We need to know how the Bible stories can be retold for children without sacrificing the theological insights.

The Bible belongs to Church and Synagogue. It is a record of revelation, seen in different ways by our varying traditions. God speaks through the Bible when it is read in worship, when individuals face up to its meaning, and when groups gather for study. And in all these situations, we need help from the theologians, for the Bible is God's book and his truth is too much for any of us to comprehend. We can only hope that this symposium will point in the direction of additional insights. — *The Acting Editor.*

I

Biblical Theology for Christian Education

By Bernhard W. Anderson

Dean and Professor of Biblical Theology, Drew Theological Seminary, Madison, N. J.

DURING the last two or three decades there has been a great revival of biblical studies. Not that the Bible was ever completely forgotten. Scholars have studied the Bible intensively for centuries, and many books have been written in the twentieth century with the purpose of making it intelligible to the modern mind. The new development of the last generation is the revival of biblical theology, that is, the formulation of the biblical message in terms derived from the Bible itself, rather than from the philosophies of the modern world. It should be emphasized that this theology-

cal renaissance is not based on an attempt to turn the clock backward from the twentieth century to an earlier day, not even the time of the Protestant Reformation. The new interest in biblical theology presupposes a critical approach to scripture and is deeply indebted to the labors of many generations of scholars. It is a post-critical renaissance in the sense that biblical criticism has liberated men from literal bondage to the Bible and thereby has enabled them to understand that God speaks to us in our time through the Bible.

The theological revival has already manifested itself at the top levels of the ecumenical Church. Despite theological differences on the part of the three branches of Christendom — Roman Catholic, Eastern Orthodox, and Protestant — there is general agreement that in some sense the Bible is indispensable for the Christian witness. In ecumenical conversations it has been discovered that the Bible is the common meeting-ground on which all Christians can stand. But so far the revived interest in the Bible has not filtered down to the grass-roots level of the local churches in a significant degree. To be sure, a number of religious educators are aware of the new theological situation and some have made creative efforts to produce a more "Bible centered" curriculum. But hosts of people in the churches are unaware of the theological revival. Either they take refuge in an old-fashioned biblical fundamentalism, or they confess by their ignorance of the Bible that it is irrelevant. The time is ripe for religious educators to take the initiative and to engage in the kind of teaching that will awaken people to the vitality and relevance of biblical faith.

In this article it will not be our purpose to discuss the curriculum for various ages or the most effective teaching methods. Our one concern is to discuss some of the central issues of biblical theology in the light of which the presuppositions and goals of religious education may be examined. Let us turn attention to three interrelated themes of the Bible: participation in the covenant community; the rehearsal of sacred history; and, the personal response of faith.

I

The first thing to be said about the Bible is that it cannot be separated from the Church, that is, the People of God. It is the story of a holy family in which persons may become members by an act of faith. It is the autobiography of a community which understands its origin, calling, and destiny by reading, remembering, and treasuring the biblical story of its life with God. To concentrate on "personalities" of the Bible is to miss the point. The great figures of biblical tradition, like Abraham, Moses, or Paul, are representatives of the community of faith. Individualism in the modern sense has no place in the Bible.

This community did not originate by human initiative or organization. According to the Bible, God took the initiative to form a community within which men could find fullness of life in relation to him and to one another. The first step was taken at the time of the Exodus when a band of slaves was delivered from servitude and led to Mount Sinai where they were bound in a covenant with their Deliverer. The decisive step was taken when men, through God's action in Christ, were delivered from the bondage of sin and death and bound to God and to one another by the bonds of a new covenant, thereby becoming members of one family. The great images of the Bible — shepherd and flock, king and subject, father and son — all point to the community which God has brought into being.

The covenant provides an important clue for religious education, for this dominant motif of the Bible stresses personal relationships within community. There was a time, not too long ago, when the covenant theme was virtually ignored. The Bible was regarded as an adventure in ideas, a progressive intellectual development from the primitive level of the religion of Moses to the lofty New Testament heights of "the Fatherhood of God and the brotherhood of man." But we have come to realize that the Bible cannot be adequately understood in these terms. To be sure, theological ideas were refined and deepened during the history of faith. But primarily the Bible is not concerned with men's

ideas or values, but with God's initiative in entering into relationship with his people. And on the human side, the religious question is formulated in terms of relationships — man's relationship to God and to his fellow man within the covenant community. As Dr. Randolph Miller observes, a child's status in the family is not based on his ideas about his parents, but on his relationship with them, that is, his knowledge of being loved or his fear of being rejected. Similarly Christian life is set within an "I and thou" relation.¹ To pursue the family analogy: sin is our rejection of God's love, and salvation is the new status given to us in God's family through his gracious acceptance and forgiveness. Once the religious issue is put in terms of relationships within a community, the great words of biblical theology — sin, judgment, grace, salvation, and so on — have deep meaning.

"Outside the Church there is no salvation." This ancient Christian affirmation is true, provided that the Church is not defined as a human institution or bounded by human measurements, and provided that salvation is not regarded as having to do exclusively with the after-life. Salvation is always social. The word refers to the "health" or "wholeness" which is given to a person when his life is in right relation with God and with his neighbors. It involves acceptance of God's covenant as the context of all thought and action. It means incorporation into a body — in New Testament terms, the Body of Christ.

A study of Christian life under the totalitarian regimes of Europe, especially the Hitler regime, has indicated that the people who cracked up under the terrific tensions were those Christian individualists who lived by a private code of ethics or by a private relation to God.² The strongest centers of re-

sistance, so this study showed, were found in the circles of Christians who were related to a "sustaining fellowship." Bound together in community, they experienced a health and wholeness which fortified them for the ordeals of life. In these circles they rediscovered one of the central tenets of biblical theology. The Christian is not a lone eagle or a rugged individualist. Through God's gracious action, he is drawn within the orbit of the community which, just because it is not a human organization, cannot be shaken by all the powers of hell.

Christian education in so far as it takes the Bible seriously, will help young people to find "wholeness" within the community of faith. As Dr. Paul Maves has stressed, the task of Christian education is to lead the student into a meaningful participation in the covenant community, within which he can grow in spiritual grace. For it is in this covenant community that we meet Christ.³

II

Not only are Christians bound together as a "whole family," but they have a family history. The Bible is indispensable because it recounts the history of God's people in a sequence of events beginning with the Exodus and culminating in the climactic Event, the coming of Jesus Christ. To "accept Christ" — as the popular phrase puts it — means both participation in the community over which he is Lord and identification with the history which he fulfills.

The Bible sets forth, in the words of H. Richard Niebuhr, "the story of our life."⁴ Christian faith, in so far as it remains true to its biblical orientation, cannot be expressed adequately in abstract ideas or principles. It must find expression in a story, in the narration of events that have happened in the experience of the community of faith. These

¹The importance of the covenant relationship is stressed in Dr. Randolph C. Miller's books, *The Clue to Christian Education* (Scribner 1950) and *Education for Christian Living* (Prentice-Hall, 1956).

²Dr. Paul Maves' as yet unpublished address is entitled: "Conversion as an Objective of the Ministry of the Church."

³See Franklin H. Littell, "Pastoral Care Under Totalitarianism," *Christianity and Crisis*, Vol. 13, No. 6 (1953), pp. 42-46.

⁴See the important book by H. Richard Niebuhr, *The Meaning of Revelation* (MacMillan, 1941), especially chapter 2.

events, as interpreted through the eyes of faith, are not ordinary events, such as the historian usually reports. They are events charged with a sacred meaning. For in these events God has made himself known and has entered into the human struggle to accomplish his saving purpose. The God of the Bible is the Lord of history. When we confess our faith, we use the language of history. We say that he is the God of Abraham, Isaac, and Jacob. He is the God who brought his people out of the land of Egypt, out of the house of bondage. He is the God whose word, spoken by the prophets, was powerful in the events of the time. And supremely he is the God who through the historical career of Jesus Christ has entered into the sphere of our lives to win the triumph of his kingdom. To be a Christian is to remember and rehearse the "mighty acts of the Lord."

The Bible has a unity something like that of a drama. Of course, we frequently use the metaphor of drama to describe the character of human existence. We are conscious of being participants in a great drama which takes place on the world-stage against the vast scenery of the universe. But so often this drama is viewed in purely human terms. In it man is the chief actor. The story, which unfolds in the long chapters of evolution, is the narrative of human deeds and aspirations. It is a "human drama." The Bible, however, views the historical scene in a deeper dimension. History is not so much a human drama as a divine drama in which man is invited to take his part. God is the Director and the Chief Actor. The stage is the world which he has created. The story deals with his activity and his purpose. In other words, history is the narration of "God's dealings with men," to use a phrase from the preface to the Revised Standard Version. The great affirmation of the Bible is that "God is with us" (Immanuel). He actively participates in the human struggle. And this conviction is summed up finally in the New Testament proclamation that "God was in Christ" or that "the Word became flesh and dwelt among us."

When one considers the Bible as a whole, it is apparent that a divine drama unfolds

through the pages of Scripture. The drama begins with a scope as wide as the Creation. Attention then shifts to the earthly stage and to the tragic plight of man, the crown of God's creation, whose act of freedom results in the fall from the original intention of the Creation. The story then narrows down to the history of one people, Israel — the community chosen and covenanted by God to be the instrument for the renewal and restoration of the disunited life of mankind. It narrows down still further to a remnant of the nation, the faithful few who constitute the true community of faith. And in the fullness of its time it narrows down to one Person, who is proclaimed as God's messianic agent for the accomplishment of the divine purpose. From this decisive Event, which in the Christian calendar marks the turning point from B.C. to A.D., the story expands as the Church obeys the great commission to carry the gospel to all nations. The drama ends on a scale as wide as in the beginning: with a New Heaven and a New Earth, and a mighty hallelujah chorus ringing through the whole creation.

Thus, according to Christian vision, all history is embraced within the range of God's purpose. The divine drama unfolds from beginning to end, and focuses chiefly on the events in Israel's history which are fulfilled in Jesus Christ: his life, death, and resurrection. Yet it is surprising how ignorant many Christians are of these historical horizons. Not long ago I participated in a Religious Emphasis Week on a university campus. The students had organized a program of Bible lectures and group discussions with the aim of gaining an understanding of the unfolding drama of the Bible. To our pleasant surprise, interest and attendance increased. At the end of the week an athletic coach, who had served as one of the adult discussion leaders, made a private confession to me, being moved to do so because the week's experience had brought him to a fresh discovery of the Bible. As we talked together, he pointed out that for years he had been teaching in a Church School. Sunday after Sunday he tried to help the class find some moral or spiritual "lesson" from the scriptures. But never before in his whole

life, he said, had he caught a vision of the range and sweep of the whole Bible.

If Christian educators take the Bible seriously, one of their goals will be to help students become acquainted with the sacred history which the Church remembers and rehearses. In secular education the child is introduced to the American story, the stirring epic of events which begins with Columbus and marches forward to the present day. Should Christian educators be any less concerned to transmit the sacred history in which the life of Church Universal is rooted? At what age the child may be introduced to the vision of the Bible as a whole is a practical problem with which educators must deal. However, even at a very tender age the Christian faith is communicated through story. And at all ages one of the paramount tasks of Christian education is to lead the student into an appreciation of the sacred history which comes to focus and fulfillment in Jesus Christ.

III

Finally, the Bible, as read in the Church, is the medium through which God speaks to the individual, summoning him to play his part in the redemptive plan of God for the world. Out of this history God speaks today with an accent so personal and contemporary that the Bible has rightly been described as "a letter from God with your personal address on it." Faith is a personal response, with the devotion of one's whole being, to God's overture disclosed in biblical history and preeminently in Jesus Christ.

The great danger that besets the Christian life is that faith may degenerate into intellectual assent to a body of truths or a set of ideas, rather than being a personal response to God's claim in the depths of one's being. The Protestant Reformers were all aware of this danger. In their reaffirmation of the biblical message they insisted that faith is not assent to a body of teachings, whether published by the Pope or by anyone else. Faith is trust in Christ. It is *my* answer to God's gracious act which was accomplished for *me*. Although the truth of God's revelation is not dependent upon private belief, it does not

become saving truth to me until I receive it and affirm it.

The danger we speak about threatens the Church in all of its functions, including religious education. Even when the Bible is presented in its own native terms, as the story of God's dealings with his people, it is possible for this to be just so much content to be learned, like any other course in the public schools. Many students have learned well their Church School lessons, but have not thereby become Christians in their hearts. How can the educator present the Bible so that the student, responding personally to God's action, will realize that the Bible is not about people a long time ago but that it is the story of *his* life, the drama in which *he* is called to take his part?

This problem cannot easily be resolved by debating the merits of content-centered versus life-centered religious education. It should be remembered that faith is not something we can produce by good curricula or by effective teaching techniques. Faith is not a human achievement, but a gift which God bestows in the mystery of his grace. However, the educator can bring the student into the vicinity where God may speak to him. And is it not the Christian conviction that God speaks most clearly in the sacred story which is fulfilled in Jesus Christ? The task is to bring the student to the place God has chosen as a rendezvous.

This means that the Bible should be presented in such a way that the student may come to realize that the story is about himself — about his relation to the God who loves him, his self-centered striving, his anxieties and insecurities, his calling and destiny. "In the history of Israel," writes an eminent biblical interpreter, "we see the pre-history of our own life, each of us the pre-history of his own life."⁵ And what is here said about Israel can be extended to the whole sacred history which includes the New Testament. The Bible is the exposition of the meaning of our personal lives which are en-

⁵The quotation is from Martin Buber, and is cited by Will Herberg in his valuable article on the meaning of Redemptive History, "The Christian Scholar, Vol. XXXIX, No. 1 (March 1956), p. 30.

meshed within the complexities of society in this hour of world history.

Specifically, this means that the educator should help the student to understand the Bible from within. The story of Abraham's migration, for instance, cannot be handled merely by acquainting the student with the map of the ancient world. Abraham is a representative figure. In his career the community faith sees a portrayal of its life with God: God's call to venture into the future with him, and the doubts and frustrations which accompany the venture of faith. The oracles of the prophets are not just voices of the past. Through these prophets God continues to rebuke his people and summon them to serve him faithfully in all their relationships. The gospel story is not just limited to the first century. In the disciples' bewildered response to Jesus' journey toward the Cross, we can easily see ourselves: our lack of faith, our betrayal, our despair, and finally our resurrection to new selfhood. The Bible

is not a book of ancient history. It is truly the story of our lives.

Such biblical exposition will demand all that the teacher can give — and more. It means that he himself must constantly expose himself to the Bible, listening attentively for what God speaks to him. It means that he must be resourceful in his teaching methods. But above all, it means that his teaching of the Bible can not be separated from worship. For the biblical message has come to us out of a worshipping community. In the great moments of worship — the religious festivals of Israel and the services of the Christian churches — the stories were rehearsed, the hymns were sung, the prophets were listened to, and the gospel was proclaimed. Students will best understand the Bible when it is read, dramatized, and even memorized in the attitude of worship. Then it may become the medium through which God speaks to his people, summoning them to become co-actors with him in the drama of redemption.

II

Biblical Theology and Christian Education

By Mother Kathryn Sullivan, R.S.C.J.

Manhattanville College of the Sacred Heart, Purchase, N. Y.

SHORTLY BEFORE HIS DEATH Saint Augustine completed an important work entitled *Christian Instruction*.¹ Three-fourths of this carefully reasoned manuscript dealt with the spiritual message of the Bible: the word of God about God. In the twentieth century sacred scripture no longer holds the position of primacy it enjoyed at the beginning of the fifth century but one of the most promising developments of the present biblical revival is a

greater awareness of the value of a more theological approach to the study of the Old and New Testament.

There are many reasons for this trend. Never before have so many separate disciplines contributed so much to our understanding of the sacred books. Archaeologists, philologists, and exegetes have examined recently-made excavations, rich epigraphic finds and a mass of literary material the existence of which was not suspected at the beginning of this century. This has meant better texts for the scholar and a more thorough understanding of these texts. Greater knowledge of "fertile-crescent"

¹Saint Augustine, *De doctrina Christiana*. An excellent translation has been made by John J. Gavigan, O.S.A. of Villanova College, *The Fathers of the Church*, vol. 4, New York, Cima Publishing Company, Inc., 1947.

languages, growing recognition of literary forms, and a deepening appreciation of semitic psychology have cleared up many puzzling passages. But this is not all. It is now possible to discern a new direction and dimension in biblical research.² Thoughtful men in large numbers have reached the same conclusions that Dr. S. Ernest Wright has expressed in these words:

"It is not to be forgotten that the Bible is not a historical text book, but a religious book, through which God speaks to men. Any understanding which misses this is inadequate and incomplete, and it is perilous to encourage men to read it for what it is not, instead of for what it is. The newer attitude to the Bible perceives that no merely intellectual understanding of the Bible, however complete, can possess all its treasures. It does not despise such an understanding, for it is essential to a complete understanding. But it must lead to a spiritual understanding of the spiritual treasures of this Book if it is to become complete."³

Biblical Theology to a Catholic

This acknowledgment of the religious significance of sacred scripture is not new, but it must be restated if our teaching is to meet present day needs. Biblical theology has long been recognized as that branch of positive theology which formulates and evaluates the theological doctrines found in the Bible. It seeks to coordinate and synthesize the findings of exegetes and it provides a foundation for the work of the dogmatic theologians. It is not the whole of theology because of the two sources of revealed truth — Scripture and Tradition —

it draws exclusively from the former. Nor does it turn to liturgy for light.⁴ Its primary concern is not with divine truths drawn from Tradition as they are found in the teaching of the Fathers, the Councils and the living *magisterium* of the Church. It must always be remembered that although its sources are in themselves divine, biblical theology does not claim autonomy from truths drawn from these extra-biblical sources of divine Tradition, and it must always be guided by the Church's infallible teaching power.⁵

Biblical theology is, therefore, the study of the revelation of God as recorded in sacred scripture. This revelation was made progressively. It was given to different men at different times and in different places. There is a longing in the world today for this divine doctrine which no objective presentation of scriptural truths, no scientific study of the Bible as one among many Near Eastern documents, no historical, literary or psychological analysis of Old and New Testaments can ever satisfy. To teach men God's message, to show them what He has revealed about himself and his works is surely to give them the bread for which they are hungering in the wilderness.

Goals of Religious Education

Frank J. Sheed, publisher and author, was once asked to address a group of teaching nuns gathered in annual conference in Dublin. The topic assigned was the searching question: "Are We Really Teaching Religion?" His answer begins with a statement of the aim as he understood it of the teaching of religion in Catholic schools. The irreducible minimum that a student should be given, he said, is a living and life-giving devotion to Christ, a deepening awareness of the God Man, a knowledge of what He did and of what He said. This devotion must have the "I—Thou" quality so essential to total self-commitment and it must

²An extremely interesting study of the spiritual message of the Old Testament is to be found in *The Two-Edged Sword*, John L. McKenzie, S.J., The Bruce Publishing Company, Milwaukee, 1956.

³G. Ernest Wright, *The Challenge of Israel's Faith*, Chicago, University of Chicago Press, 1944, p. 99. A good summary of the position of scholars on this point may be found in: A. T. Olmstead, "History, Ancient World and the Bible: Problems of Attitude and Method," *Journal of Near Eastern Studies* vol. 2, January 1945, pp. 1-43; and Raymond V. Schoder, S.J., "The Rebirth of Scriptural Theology," *American Ecclesiastical Review*, vol. 117, August 1947, pp. 81-101.

⁴Jean Daniélou, *Bible et Liturgie*, Les Editions du Cerf, Paris, 1951.

⁵Ferdinand Prat, S.J., *The Theology of Saints Paul*, London, Burns, Oates, and Washburn, Ltd., 2 vols., 1933, "Biblical Theology," pp. 1-4.

flower in a great desire to increase and share the knowledge on which it is based.

To test the efficacy of religious education Mr. Sheed proposed four questions — not the only questions that could be asked, perhaps not the most important questions, but questions that are in their own way decisive. (1) Are the doctrines taught so clearly and so convincingly that the student can communicate these doctrines simply and persuasively to others? (2) Are the doctrines taught in such a way as to arouse a desire and an eagerness for heaven? (3) Are the doctrines taught in their inwardness so that the student for the rest of his life will want to go on learning more and more about their implications and consequences? (4) Are the students disturbed at the thought that there are men and women living and dying without the life and truth they possess and which Christ came to give?⁶

Forms of Biblical Theology

The religious educator will find that biblical theology can be a powerful help in producing these desirable results. The God of Abraham, Isaac and Jacob in times past is seen to have spoken to our fathers "in many ways and by many means through the prophets; now at last in these times He has spoken to us, with a Son to speak for Him . . . a Son, who is the radiance of His Father's splendour, and the full expression of His being, all creation depends, for its support, on His enabling word." (Heb. 1:2f.)

The truths of biblical theology may be presented in many ways. Let us consider three. The oldest method, valid but of less value, follows some non-biblical patterns and marshals an impressive array of scriptural references on doctrinal subjects. Heinisch's *Theologie des Alten Testaments* is an excellent example of this useful but not flawless method. His book is divided into five parts: God (the divine nature, the divine attributes, Trinitarian formulae); Creation (the spirit world, the world, man); Human Acts (morality, worship, command-

ments); Life After Death (*sheol*, retribution, resurrection); Redemption (judgment, new Kingdom of God, the Messiah).⁷ The result is a helpful collection of material for a biblical theology, rather than a biblical theology. A discerning author has observed: "There is hardly any recognition of the immense development in doctrine between the oldest and the latest parts of the Old Testament; there is very little penetration into, or analysis of, the doctrines. Problems of reconciling contradictions, of finding syntheses, are passed over lightly or quite ignored."⁸

The second method avoids most of these dangers by concentrating on the theological content of the separate books of the Bible and by following a genetic pattern suggested by the nature of the material which is grouped about a central theme.⁹

An interesting illustration of this approach may be found in a course given in July 1956 at Boston College for Jesuit professors of college theology. During the second part of the course Father David M. Stanley, S.J.¹⁰ discussed four distinctive

⁷This book was published in 1940. It has been translated by Rev. William Heidt, *Theology of the Old Testament*, Collegeville, Minn., The Liturgical Press, 1950.

⁸Roderick A. F. MacKenzie, S.J., "The Concept of Biblical Theology," *Proceedings of the Catholic Theological Society of America*, 1955, p. 18. A condensation of this appeal for a new approach to the problem of a systematized presentation of the truths of religion which would benefit laymen and scholastic theologians is given in *Theology Digest*, IV (Autumn, 1956), 131-35.

⁹To cite two examples: William Groussouw, *Revelation and Redemption, A Sketch of the Theology of Saint John*, (translated by and edited by Martin W. Schoenberg, O.S.C.), Westminster, Md., Newman Press, 1955. The same editor and translator has given a fine English version of Dr. Groussouw's sketch of the theology of Saint Paul, *In Christ*, Westminster, Maryland, 1953. Paul Henry, S.J., makes an often neglected distinction between "the biblical theology of the inspired author" and "the biblical theology" of the inspired books considered as a totality, *Initiation Biblique*, Tournai, Desclée et Cie., nouvelle édition, 1954, pp. 966-69.

¹⁰Some indication of the breadth and depth of Father Stanley's treatment of these themes may be gathered from a recent article, "The Conception of Salvation in the Synoptic Gospels," *The Catholic Biblical Quarterly*, XVIII (October, 1956), 345-63.

⁶Frank J. Sheed, *Are We Really Teaching Religion?*, New York, Sheed and Ward, 1953.

theologies of salvation: the soteriology of Saint Mark's gospel, the theory of salvation in Saint John's gospel, the Pauline theology of the atonement in the epistle to the Romans and the liturgical soteriology of the epistle to the Hebrews. Focusing in turn on the theological teaching of four different New Testament books made it possible for the professor to consider differences in the authors' vocabulary, methods of composition, personality and aims. What added to the value of this treatment was the fact that it had been preceded by what is possibly the most useful method of teaching biblical theology.

This is the method of the thematic study of the whole Bible.¹¹ During the first two weeks, Father Roderick A. F. MacKenzie, S.J.,¹² analyzed "The Dialogue of God's Call and Man's Response." It was this explanation of salvation in the Old Testament from the Pentateuch to the prophets that provided the background for a true understanding of the full meaning of the theological content of the separate New Testament books.

A complete biblical theology can be based on one of the many themes which make the Old and New Testaments a single whole, and which will open minds and hearts to the immensity and wisdom of God. The ideal theme ought to be analogous to but not identical with the brilliant Neo-Platonist idea of out-going and return which gave Saint Thomas Aquinas his three-fold division of the *Summa*:

"Since the chief aim of this sacred science is to give the knowledge of God, not only as He is in Himself, but also as He is the beginning of all things and the end of all, especially of rational creatures, we shall treat first of God; secondly, of the rational creature's advance towards God; thirdly, of Christ, who, as Man, is the way by which

we tend to God." (II, g. 2, prologue). All that pertains to theology may be considered under these great headings: God in Himself; God as Creator; God the End of All Things; God the Redeemer.

What theme best shows the development and sequence of revelation, the history of God's provident love for man? No single answer will suffice. Let us consider three. Albert Gélín has listed some of the great "constants" in the Bible which enable us to synthesize its divinely revealed doctrines.¹³ He suggests among others the theme of vocation in which the great lesson "It was not you that chose Me, it was I that chose you" (John 15:16) may be studied in the lives of our Father Abraham, Moses the great lawgiver; Isaias who was called in the temple, Ezechiel summoned on the banks of the Chobar and all the other true servants who like Paul on the road to Damascus have cried out under the mighty hand of God: "Lord, what wilt thou have me do?" (Acts 9:5).

Another theme proposed is that of faith considered as the basis of sanctity (cf. Hab 2:4). Here Abraham is our great model. He lived before the Law. To him the Promise was made. He believed in Yahweh, and Yahweh reckoned it in him as virtue. As Raïssa Maritain says, "This is one of the peaks of Scripture. It is higher than Sinai. It joins together the two Testaments. Already it reflects the light of Christ."¹⁴ To this faith Soren Kierkegaard makes no reference in his singularly beautiful study *Fear and Trembling*, there limiting faith as he does to anguished submission to individual and personal commandment. Abraham's faith is greater than this. It is adherence to divinely revealed truths and is to be found in every book of the Bible. Abraham, Isaias and Job belong to the same great tradition, as do all those mighty witnesses whom Saint Paul summons to answer the question: "What is faith?" in the eleventh

¹¹Two books are to be highly recommended for their thematic approach: Louis Bouyer, *La Bible et l'Evangile*, Paris, Les Editions du Cerf, 2nd edition, 1953; Jacques Guillet, *Thèmes Bibliques*, Paris, Aubier, 1951.

¹²R. A. F. MacKenzie, "The Concept of Biblical Theology," p. 20. Here Father MacKenzie admits that while the ideal biblical theology lies still in the future, it is already possible to describe the form it will take and the techniques that will be needed.

¹³Albert Gélín, *Les idées maîtresses de l'ancien Testament*, Paris, Les Editions du Cerf, 1950.

¹⁴Raïssa Maritain, "Abraham and the Ascent of Conscience," *The Bridge I*, New York, Pantheon Press, 1955, pp. 23-32.

chapter of Hebrews. These witnesses are the men and women "of whom the world was unworthy" and in whose company we belong. "One and all gave proof of their faith, yet they never saw the promise fulfilled; for us God had something better in store. We were needed to make the history of their lives complete" (Heb. 11:39f).

A third theme has been suggested by A. Grail, O.P. This is the theme of "the greatest of the commandments." Let us indicate some of its riches. When a doctor of the Law put the question to Jesus about the greatest commandment he was not asking something original. This was a classical question and Christ's answer contained the two texts which had governed man's obligation to man throughout the whole Old Testament. He first quoted the precept of Deuteronomy (6:5): "Thou shalt love the Lord thy God with the love of thy whole heart, and thy whole soul and thy whole strength." Then He added the precept of Leviticus (19:18): "Thou shalt love thy neighbor as thyself." It is easy to trace divine love as it is expressed with its different nuances in the Old Testament: the tenderness of this love for which Osce used the word *hesed*, the fidelity of this love for which Amos used the word *'emeth*, the love which for Saint John signified not a divine attribute but the very nature of God and which he called *agape*. In Saint Paul this love appears as "a divine energy" which "comes to reconcile men with God, and it awakes in them new feelings towards other men."¹⁶

To grasp the full connotation of the "new commandment" we must examine the words used in the Old Testament for *neighbor*. There are four: *'ab* (brother), *red'* (comrade, close friend), *qarobb* (one who lives near), *'amith* (fellow-countryman, blood relation). The narrow limits of this term are evident: it is restricted to members of the same stock. Tacitus was well aware of this. "The Jews," he wrote, "are extremely

loyal to one another, always ready to show compassion, but toward every other people they feel only hatred and enmity."¹⁷ Strack and Billerbeck draw this conclusion: "At the time of Christ the Synagogue's conception of neighbor was as narrow as that found in the Old Testament: the Israelite and only the Israelite was included in this term. Jesus was the first to teach men to see their neighbor in every man and consequently to show charity to each one as is taught in the story of the Good Samaritan."¹⁸

Charity had been revealed in the Old Testament and the Jews had learned to practise it on their own needy poor, the *anawim*, who like them were bound by the same Covenant. But this was not enough. Saint Ambrose said: "The charity born in the Old Testament was reborn in the New." From Jesus, Israel learned that "the neighbor" is a term that includes Samaritan as well as Jew; the nation was reminded by Him that the lowly and the humble are the true *anawim* and of such is the kingdom of heaven.¹⁹

It is along lines like these that biblical theology can be made a vital part of Christian education. After Saint Augustine had completed his exposition of the teaching of the Bible in his analysis of *Christian Instruction*, he concluded his work with a fourth section in which he analyzed the qualities of a good Christian teacher. He quotes approvingly Cicero's recommendation that a good speaker seeks always to teach, to please and to persuade. Those who have taught biblical theology report that their students enjoy this form of presentation, they secure an inward grasp of spiritual truths, they are convinced of the reality of what they have learned, they are eager to learn more and to share their knowledge with others. To achieve this is really to teach religion.

¹⁷Tacitus, *Historia*, 5, 5.

¹⁸Strack, H. M. and Billerbeck, P., *Kommentar zum Neuen Testament aus Talmud und Midrasch*, Munich, 1922-1928, 4 vols., I, 354.

¹⁹Albert Gélín, *Les Pauvres de Jauvé*, Paris, Les Editions du Cerf, 1953. Paul Henry, S.J., has made some pertinent observations on this point, *op. cit.*, pp. 990-94.

¹⁶A. Grail, O. P., "Love of My Neighbor," *Love of Our Neighbor*, edited by Albert Plé, O.P., Springfield, Illinois, Templegate, 1955, pp. 3-17.

¹⁷*Ibid.* p. 14. Cf. L. Ramlot, O.P., "The Gage of Our Love for Christ," *ibid.*, pp. 18-35.



The Knox Bible: Final Edition

By the Rt. Reverend Mgr. John M. T. Barton

D.D., L.S.S., F.S.A.; Pastor of Chapel of St. Peter and St. Edward, Westminster Cathedral, London; Editor of Abbot Chapman's "Matthew, Mark and Luke," and of "A Catholic Harmony of the Four Gospels."

THE ARRIVAL of the definitive edition of Mgr. Knox's Bible, which for the first time gives us the whole work within a single pair of covers, is some reminder of the years that have passed since the original announcement was made, in the early spring of 1939, that he was undertaking a translation of the Bible at the request of the Catholic Hierarchy of England and Wales. From the beginning the decision was taken that the version was to be a new one, in no direct dependence upon the Challoner revision of the Douay Bible. In this point it differed markedly from the American Confraternity Edition, on which work had been begun a year or two earlier with the intention of producing a corrected recension of the Douay. Then, toward the end of 1939, the first draft of St. Matthew's Gospel was circulated among the members of the committee appointed to assist Mgr. Knox in his labors, and early in 1940, on one of the colder days of an exceptionally cold winter, the committee had its first meeting at the English Martyrs' presbytery, Birmingham. A second meeting took place in August 1941, at Preston, and then in 1944, only about four years after the work had been effectively begun, the provisional edition of the entire New Testament was ready for inspection and comment. A year or so later came the perfected edition "newly translated from the Vulgate Latin and authorized by the Archbishops and Bishops of England and Wales," with a Westminster *Imprimatur* bearing date of October 12, 1945.

Meanwhile, Mgr. Knox had been making progress with the Old Testament books, and in an astonishingly short time, less than four

years after the publication of the New Testament in its entirety, the two volumes of the Old Testament version "newly translated from the Latin Vulgate by Mgr. Ronald Knox at the request of the Cardinal Archbishop of Westminster" were published in the course of 1949. Each of them carried on the title-page the notice: *For Private Use Only*. The first (of 739 pages) contained the books from Genesis to Esther; the second (of 863 pages), the books from Job to Machabees—a total of 1602 pages in all, for the Old Testament books alone.

It is hardly necessary here to do more than refer to the many reviewers who, at the time of the books' publication, were enthusiastic in their praise. Dr. Wand, until recently Bishop of London, and himself an able translator of *The New Testament Letters*, devoted a lengthy review in the *Sunday Times*, February 17, 1946, to the New Testament volume under the heading "A Good Translation" and declared that the book was "on any showing, a most notable achievement." Later he wrote of the translation as a whole: "I know of no modern translation of the Bible that is as good as this." The late Dr. C. A. Alington, then Dean of Durham, writing in the *Observer*, decided that the version "is consistently dignified, and often throws light on passages previously obscure, and its notes will be of value both to the learned and to the simple." The *Tablet* reviewer wrote that: "No other translation is so invariably intelligent and the intelligence rings with life." And no reader of them will forget Father Sebastian Bullough's two excellent articles on the Old Testament volumes in the pages of *The Clergy Review*.²

¹Reprinted by permission of *The Clergy Review*, XL, December 1955, 708-714. (London England.)

²June 1949, p. 361; January 1950, p. 11.

Yet it is a commonplace that no translation is beyond the reach of improvement, even though it has been made with great care, intelligence and enthusiasm. In his article on "The Revised Version," reprinted from *The Times* in *The Bible To-Day*,³ Professor G. R. Driver discusses the various ways in which that version calls for revision at the present time. One aspect of the subject is that "The Revisers did not apparently always ask themselves what they meant by their translations. . . . Did they ask themselves what use a 'bow of brass' [2 Kings xxii, 35] would be; what 'he that speaketh with his foot' [Prov. vi, 13] might mean; or, how a man could frighten a driven leaf?" [Job xiii, 25: R. V. has "*harass* a driven leaf."] After reading considerable parts of Mgr. Knox's version I have not detected any obscurities of this type, but it was, none the less, a wise decision to submit the whole work to a thorough revision before issuing it in a definitive form, and it is no sort of secret that a number of Catholic scholars have assisted Mgr. Knox with comments on the rendering of the various books, though the responsibility for the final choice of readings must naturally remain his.

The work as it is now published, *The Holy Bible*, has as its sub-title the words: "A Translation from the Latin Vulgate in the light of the Hebrew and Greek originals," and is declared to be "authorized by the Hierarchy of England and Wales, and the Hierarchy of Scotland."⁴ It bears the *Imprimatur* of His Eminence the Cardinal, dated December 8, 1954, and in his preface, on St. Jerome's day, 1954, the Cardinal states briefly the stages leading up to the Hierarchy's authorization of the entire Bible, and continues: "To that authorization the Bishops add, on behalf of the Catholics of this country, their warm commendation and deep gratitude for this splendid work of scholarship and devotion."

³London: Eyre & Spottiswoode, 1955.

⁴Printed at the Cambridge University Press for Burns Oates & Washbourne, Ltd. London, 1955. Pp. viii 908. Prices: Cloth 30s., lambskin 45s., full Morocco 60s. (New York: Sheed & Ward, 1955. Cloth, \$7.50).

In the same paragraph of the preface there is a reference to "certain verbal revisions [that] have been made," and those of us who already possess the Knox Bible in the three volumes of the earlier editions may feel that we are entitled to know exactly what proportion of the work has been altered in the process of revision. At the moment, there are so far as I am aware, no precise figures on this point, but in all probability this is also true of the Revised Standard Version of 1952, the Revised Version of 1881 and 1885, and other works of this kind. It is open to anybody to make his own collation of the two Knox editions, and, after examining many passages in various parts of the work, my own conclusion is that there is, on the whole, little significant alteration. To take one example out of many, in the first three chapters of Genesis I have found only two real variants. In chapter ii, 7, the 1949 edition read: ". . . the Lord God . . . made man a living soul," whereas in the new edition the reading is: "the Lord God . . . made of man a living *person*." Again, in verse 10 of the same chapter, the 1949 edition has: "The garden was watered by a river; it came out from the place called the place of Delight," but in the 1955 edition we find: "It came out from *Eden*," and there is a note to explain that: "The Latin here translates the word Eden, as in verse 8 above." Again, the book of Ruth contains a few variants, notably in i, 21, which now reads: "Rich in blessings I left my home, and the Lord has brought me back destitute"; and in ii, 17, where the word *virga* was not translated in the 1949 version, and is now rendered as part of the phrase: ". . . and took her rod to beat out what she had gathered." Similar slight changes and additions to text or notes have been remarked in some parts of Judges, Kings, Jeremias and Ezechiel, but several of the best-known chapters in the Old Testament (for example, Isaias liii and Ecclesiastes xii) appear to be identical in the two editions.

If, then, there has been no very drastic revision of the Old or New Testament books in this new edition, how does it dif-

fer from its forerunners? First and foremost, it differs in being even better printed, on thinner paper, and in being contained in a single volume, which weighs, as a complete Bible, very much the same as the lighter of the two Old Testament volumes of 1949! It is true that, to obtain this result, it has been necessary to revert (for it is, in some sense, a reversion) to the older custom of printing a Bible with two columns of type to the page, whereas the earlier editions had the advantage of a single column, in addition to fairly wide margins suitable for the writing of references and notes. The footnotes, too, which were originally in largish type, have now been printed in a smaller and thinner fount. By way of compensation, the cost has been substantially reduced by the use of a single volume, and the type is admirably legible.

In his article on the Revised Version that has already been quoted, Professor Driver, who is probably our best Semitic philologist in this country today, praises the American Revised Standard Version for its revisers' willingness to make use of the new knowledge on the biblical languages, archaeology and history, while he shows very clearly that, on not a few points, they "have missed much that ought to have been incorporated in their revision; they even in some places retain what can only be condemned as nonsense" (p. 157). He commends them for producing a translation that "is hardly anywhere if not indeed nowhere, archaistic, stilted, or awkward . . ." and continues: "Most important of all, the practice which they have introduced of printing poetry as verse and not confining it to the three books traditionally so printed (Job, Psalms, Proverbs), i.e. in balanced half-lines, is altogether admirable . . ." (p. 159). Some of us may regret that it has not been found possible in Mgr. Knox's definitive edition to adopt this practice, which is becoming more and more common. The late Sir Arthur Quiller-Couch in the tenth lecture *On the Art of Reading*, namely "On Reading the Bible (III)," has pleaded that "this translation of Job already belongs to the category of poetry, *is* poetry, already above metre,

and in rhythm far on its way to the insurpassable." He notes how the rhythm of the Vulgate of Job xxxvi, 26, is uplifted by the poem:

Ecce, Deus magnus vincens scientiam nostram; numerus annorum ejus inestimabilis!

He rightly censures a well-meaning attempt by a nameless Scot, whose version was published at Falkirk in 1869, to render the great chapter on wisdom (Job xxviii) into rhyming verse, but he notes that, in such a version as that printed by Professor R. G. Moulton in *The Modern Reader's Bible*, "our English rhythm swings and sways to the Hebrew parallels."⁵

Perhaps the contrast between a version arranged rhythmically, and one that is not distributed in this way, may be illustrated by comparing the first six verses of Job xxviii in Mgr. Knox's version and in the Revised Standard Version of 1952:

Knox Version (1955)

Where, then does wisdom lie? Easy to trace where the veins of silver run, where gold-ore is refined, 2. where iron is dug from the depths of earth, and rock must be melted to yield copper.

3. See how man has done away with the darkness, has pierced into the very heart of things, into caves under ground, black as death's shadow! 4. Where yonder ravine cuts them off from the shepherd-folk, the miners toil, forgotten; lost to all track, far from the haunts of men. 5. That earth, from whose surface our bread comes to us, must be probed by fire beneath, 6. till the rocks yield sapphires, and the clods gold.

Revised Standard Version (1952)

- Surely there is a mine for silver
and a place for gold which they refine?
2. Iron is taken out of the earth,
and copper is melted from the ore.
3. Men put an end to darkness,
and search out to the furthest bound
the ore, in gloom and deep darkness.
4. They open shafts in a valley, away
from where men live;
they are forgotten by travelers,
they hang afar from men, they swing
to and fro,
5. As for the earth, out of it comes bread;
but underneath it is turned up
as by fire.
6. Its stones are the place of sapphires
And it has dust of gold.

⁵Pocket edition, 1924, pp. 170-3.

An even finer version than either of these may be found in P. Dhorme's remarkable commentary, *Le Livre de Job*.⁶ The difficulties in the fourth verse are notorious, but Mgr. Knox's footnote to this verse (No. 2, on p. 469) appears a trifle ungrateful for the devoted labors of highly trained Semitic scholars who have attempted to make sense out of a verse which Calmet regarded as an insoluble enigma. Yet, as Dhorme points out in his introduction (pp. clxx ff.), St. Jerome's version of Job is a good deal superior to the other important versions. There are, it is true, many passages that are rather paraphrased than translated by the Saint, some copyists' errors have become embodied in the Vulgate text, and occasionally the Hebrew original has been read incorrectly. But Dhorme concludes his account of the Vulgate translation in these words: "Ces inévitables accidents ne peuvent faire méconnaître la valeur de cette version. Quand on compare la Vulgate aux Septante ou à la Peshitto, on s'incline devant l'incalculable supériorité du génie de S. Jérôme, dont le souci de sauvegarder l'hébraïca veritas se conciliait avec les exigences de son goût latin" (p. clxxii).

What is said here of Job may be applied to the other books of St. Jerome's Latin version, and, once the decision had been taken to make a translation from the Vulgate, and not, first and foremost, from the originals, no other version could reasonably be adjudged equally suitable for the experiment, quite apart from the Vulgate's many claims to veneration and use by all Catholics of the

Latin Rite. One question, however, arises as a result of the new translation of the Psalter, published in 1945, and of the work now in progress for the revision of the Lessons of the first nocturn at Matins. It is, in reality, a double question, and it is this: How long will it be before we have a revision of the Vulgate text for other books besides the Psalter, and how far will it then be advisable to issue, as soon as possible, new vernacular versions of these books? The first half of the question does not, apparently, admit of any immediate answer, but we may perhaps anticipate an answer to the second half in the light of Mgr. Knox's treatment of the Psalter. In the first edition of 1949, it may be remembered, the translation in the body of the work was a rendering of the Gallican Psalter, the one found in the Sixto-Clémentine Vulgate and in the Roman Breviary, whereas a translation of the new (1945) Psalter was printed as an appendix. Now, in the revised edition, the only Psalter provided is the translation of the 1945 revision. This may suggest that, whenever any further revision of the Vulgate text be officially provided, Mgr. Knox will be one of the first to come forward with an emended translation. Any large-scale revision does not, however, seem to be likely in the immediately foreseeable future. Meanwhile, we may be allowed to join our own hopes with those of His Eminence the Cardinal that "this version, which has already made so great a contribution to the life of our people, will succeed in giving increasing numbers a greater understanding of the inspired message it bears."

EDITOR'S NOTE

Attention should be called to two articles in *The Clergy Review*, XXXI, 361-374 and XXXIII, 11-27, by the Rev. Sebastian Bulough, O.P., M.A., S.T.L. Two paragraphs are relevant to the problem of religious education:

"Those who are acquainted with the Hebrew text of the Bible may very rightly re-

mark that the Hebraic savour of the original has been lost, and that those who would experience that savour are prevented in the new version from doing so. But of course those who are seeking the original forms would never dream of having nothing but a Knox text at their elbow. In fact it is hardly fair to Mgr. Knox to make use of his version when quoting an isolated phrase

⁶Paris, 1926, at pages 365 ff.

from Scripture. Such an isolated quotation is usually made with the exact words of the inspired text in view, and with the emphasis on this or that particular word. In Mgr. Knox's text the particular English words have a cumulative effect in conveying the whole argument in hand. He himself wrote, 'All the rest of the Part II (of the Old Testament) except Daniel and Jonas, is unintelligible unless you can translate it, not verse by verse, but chapter by chapter (or at least section by section) so that it makes an impression on the reader's mind.'⁷ Far indeed from a word-for-word translation. But let it be said at once that there are many occasions when the free translation, even though it is difficult to attach English word to Hebrew word, hits the nail on the head

in a way most pleasing to those acquainted with the deeper meaning of the Hebrew Words."⁸

"Mgr. Knox has written: 'To be sure, the Old Testament is not everybody's money — parts of it, anyhow.' One little obstacle has always been those passages which can be shown only to an 'A' audience — one or two stories, and some enactments in the Pentateuch. The Hebrews generally liked euphemisms, but the Elizabethans and eighteenth-century translators (and some modern ones) were less concerned about these things. It is pleasant to be able to pay tribute to Mgr. Knox's delicate grace even in this small detail: his book, without a word being obscured, can be read to an audience of children."⁹

IV

The New Confraternity Translation and Religious Education

By Louis F. Hartman

C.Ss.R., S.S.L., Ling.OR.Lic.; Executive Secretary of the Catholic Biblical Association, Chairman of the Editorial Board for the new Confraternity Version, and Associate Professor in the Semitic Department, Catholic University of America, Washington, D. C.

THE TITLE of the "Confraternity Version" of the Bible not only refers to the Catholic organization which has sponsored this new translation — the Confraternity of Christian Doctrine — but also points to the purpose why this project has been undertaken: to facilitate the teaching of Christian doctrine. Hence the bond between the Confraternity Version and religious education is a rather close one.

Although the Confraternity of Christian Doctrine had been established by Pope Pius in 1905, it was not until Edwin V. O'Hara

(who died as Archbishop of Kansas City, Mo., September 11, 1956) became Bishop of Great Falls, Montana, in 1930 that this organization began to be the vital force it now is in this country for the teaching of Christian doctrine. While Bishop O'Hara naturally retained as the basic textbook for religious instruction the traditional Catholic catechism, which gives the outlines of Catholic faith and morals in the form of questions and answers, he realized the importance of getting all the faithful, young and old alike, directly acquainted with the sacred scriptures, the inspired word of God on which, as inter-

⁷*The Clergy Review*, October 1948, p. 221.

⁸*Ibid.*, January 1950, p. 13.

⁹*Ibid.*, June 1949, p. 374.

preted by and augmented by Catholic tradition, all the teachings of the catechism are based. He therefore endeavored to establish in every parish of his diocese Bible discussion clubs, which would use the holy scriptures, especially the New Testament, as the fundamental text to be studied.

It was not long, however, before the Bishop discovered how inadequate for this purpose was the text of the Douay Bible, the only form of the Catholic Bible in English available at that time. "Ten years ago," he wrote in 1941, "when we began the use of the New Testament as a religious discussion text, it soon became obvious that a revised translation, printed as a modern book, was an imperative need." Now that in 1934 he had been elected chairman of the newly organized Episcopal Committee of the Confraternity of Christian Doctrine (a position which he held until his death), he found himself well situated to achieve the seemingly revolutionary object of having a new version of the Catholic Bible published and of having this new version accepted by American Catholics on a national scale.

Catholics are conservative by nature, and the Catholics of the United States probably more so than those of other countries. American Catholics had come to regard the venerable Douay Version with almost as much awe and untouchable respect as Protestants have ever felt for the equally venerable King James Version. They looked upon its English words as if they were indeed the original inspired words of God. There was a widespread but mistaken notion that the Douay Version was the "authorized" Catholic Bible in English. Actually no Catholic version of the Bible in the vernacular enjoys such "official" standing. The Latin Vulgate is, indeed, the "authentic" Bible of the Latinrite Church, declared as such by the Council of Trent "because it had been approved by its long-continued use for so many centuries in the Church," and therefore, as this decree of Trent is explained by Pope Pius XII in his Encyclical *Divino Afflante Spiritu*, it must necessarily "be free from any error whatsoever in matters of faith and morals." No

Catholic vernacular version of the Bible enjoys such "juridical authenticity." Yet since the Douay Bible had acquired a quasi sacred character among English-speaking Catholics, Bishop O'Hara deemed it more prudent and more practical that his proposed new edition of the Bible should be, at least at first, merely a revision of the Douay Bible rather than a completely new translation.

The first printed Catholic Bible in English, which eventually became known as the Douay Version, was made by a group of former Oxford scholars who went into exile in the low countries during the reign of Queen Elizabeth I, rather than give up their Catholic faith. Their text of the New Testament was first published at Rheims in 1582, but lack of funds prevented the publication of their Old Testament until it appeared at Douay in two volumes in 1609 and 1610. Much could be said in praise of the ability of these translators; in fact, the New Testament of the King James Version (first published in 1611) owes a rather large, though generally unacknowledged debt to the Rheims New Testament. The main fault of the Douay Version lay in its excessively close adherence to the Latin Vulgate, from which it was made. The frequent use of English words derived from the Latin, especially where some theological idea was involved, should not, indeed, be raised as too strong an objection, since this was the common literary style of the time, and many of these terms have now become part and parcel of our modern English vocabulary. But the retention of the Latin sentence structure, with its frequent use of relative clauses, tended to make the English obscure, and the slavish rendering of the tenses of the verbs, especially in certain poetic passages of the Old Testament where the Latin fails to do justice to the force of the Hebrew verbal system, often makes the English almost unintelligible.

In 1750 Bishop Richard Challoner, coadjutor to the Vicar Apostolic of the London District, published a rather thorough-going revision of the Douay Bible, which not only modernized the archaic spelling of the original, but did much to improve its idiom. Yet this Challoner revision, which in various

slightly changed forms became the basis of all subsequent editions of the Douay Version till modern times, still retained too many of the defects of the original. Ever since the middle of the past century the urgent need for a new revision of this antiquated text was often expressed, though nothing was done effectively to achieve this aim until Bishop O'Hara took energetic measures.

There were now a goodly number of trained scholars of scripture among the Catholics of this country and Bishop O'Hara enlisted their aid in this work. The coming together of these men at the call of the Bishop had, incidentally, the further good result of giving birth to the Catholic Biblical Association of America, which has since done much to foster Catholic biblical scholarship in general. In 1936 they began their work on the revision of the Douay-Rheims-Challoner Version, and in 1941 the first fruits of their labors appeared in the form of the text now popularly known as the "Confraternity New Testament."

The chief principles which guided the revisers were these: The product was not to be a completely new translation, but only a

revision of the Douay-Challoner New Testament which would preserve the style and flavor of the older English text as far as this would be consistent with modern English usage. The basic text, therefore, would still be the Latin Vulgate, but not necessarily the Clementine Vulgate in passages where the ancient Vulgate manuscripts gave evidence of a more authentic reading of St. Jerome's version. Moreover, while the Vulgate thus determined the choice of textual reading, it was deemed permissible to interpret the meaning of the Latin in the light of the original Greek that lay behind it. Finally the English itself was to be modernized by dropping all the "ye's" and changing the ending of the third person singular of the present tense of the verbs from "th" to "s," besides eliminating all archaic words. However, the "thou, thee, thy" forms and the ending "st" of the second person singular of the verbs were to be retained throughout. The application of these principles can best be seen by comparing the Douay-Challoner rendering with the Confraternity rendering of any passage in the New Testament, as in the following random samples.

MATTHEW 14,13

Douay-Challoner

Which when Jesus had heard, he retired from thence by boat, into a desert place apart, and the multitudes having heard of it, followed him on foot out of the cities.

Confraternity

When Jesus heard this, he withdrew by boat to a desert place apart; but the crowds heard of it and followed him on foot from the towns.

GALATIANS 3,17

Now this I say, that the testament which was confirmed by God, the law which was made after four hundred years, doth not disannul, to make the promise of no effect.

Now I mean this: The Law which was made four hundred years later does not annul the covenant which was ratified by God, so as to make the promise void.

The revisers did not hesitate to interpret the Latin in the light of the underlying Greek even in passages of considerable theological

importance, as, for instance, in the rendering of the Latin *rapina* in Phil. 2,6:

PHILIPPIANS 2,6

Douay-Challoner

Christ Jesus, who being in the form of God, thought it not robbery to be equal to God.

Confraternity

Christ Jesus, who though he was by nature God, did not consider being equal to God a thing to be clung to.

In general, this version was more successful in the Acts and the Epistles than in the Gospels. In the latter case the older text, though often rather quaint, was still quite intelligible and was, moreover, better known than the Epistles to the average layman, especially in the various selections of the "Sunday Gospels" that are read in English each week at Mass. However, the general superiority of the new revision over the old text won for it immediate popularity. Within four years of publication, over a million copies of the Confraternity New Testament had been sold. At present almost every edition of the complete Catholic Bible contains as its New Testament the Confraternity text.

Encouraged by the great good which the new revision did for the teaching of Christian doctrine, especially in Bible study clubs, Bishop O'Hara, as Chairman of the Episcopal Committee of the Confraternity of Christian Doctrine, urged the revisers to do for the Douay Old Testament what they had done for the New Testament. From 1940 to 1944 good progress was made in applying the same principles of revision to the Old Testament. But nothing of this part of the revision was ever published. For on September 30, 1943, Pope Pius XII issued an important statement which changed the whole method of procedure for producing the new Confraternity Old Testament. In his encyclical *Divino Afflante Spiritu*, after explaining the meaning of the Tridentine decree on the value of the Latin Vulgate, the Holy Father continued:

Nor is it forbidden by the decree of the Council of Trent to make translations of the Bible into the vernacular languages, even directly from the original texts themselves, for the use of the faithful and the better understanding of the divine word, as We know to have been laudably done in many countries with the approval of the Ecclesiastical authorities.

With this directive in mind, and having the approval both of the Episcopal Committee of the CCD and of the Apostolic Delegate, the scholars of the Catholic Biblical Association of America abandoned the idea of making merely a revision of the Douay Bible, based only on the Latin Vulgate. Henceforth their

work would be an entirely new English translation made directly, as the title page of their new version states, "from the original languages with critical use of all the ancient sources."

In his introductory letter to the first volume of this new Confraternity translation Bishop O'Hara wrote: "The supreme goal to be sought in rendering the word of God into the vernacular is rigorous fidelity to the meaning of the original, expressed in simple and intelligible language." To achieve, as far as possible, this goal which the Bishop set, the scholars responsible for the Confraternity Old Testament have been guided by the following principles.

(1) The original text to be translated in any given passage is to be established by a sound, critical use of the textual material at their disposal. Therefore, while the basic text, in general, for those books of the Old Testament which are contained in the Hebrew Bible (not the whole Catholic Old Testament!) is naturally the current "Massoretic Text," the Confraternity translators do not hesitate to correct this Hebrew text wherever they believe it faulty and to restore what they believe, on the evidence of the ancient translations, particularly the Greek Septuagint, to be the original form of the Hebrew Text. To some extent, then, the text on which the Confraternity Old Testament is based can be called an eclectic one. In his recent work, *The Dead Sea Scrolls* (Penguin Books 1956), J. M. Allegro, who cannot be accused of over-favoritism to orthodox opinions, stresses the importance of the variant readings in the Hebrew manuscripts found at Qumran for the purpose of restoring in an eclectic way the original text, and then (on page 74) says:

The principal of an eclectic text is not so strange. We have recently seen a very good example of what can be done in this way in the translation of the Scriptures offered by the Catholic Biblical Association of America. Here all the versions have been accorded full weight of authority and their readings, where preferable, included in the text, whilst separate sections give full textual notes wherever the versions have been used in place of the Hebrew. The result is not only extremely readable, but a major work of scholarly

erudition which might well be a model of future translations, whose collaborators will now have the support of the new Qumran material to give them confidence in their use of other recensions.

(2) It is to be presumed that the inspired authors always wrote sense and never nonsense; therefore, whenever no good sense can be made either from the current Hebrew text or from the ancient versions (and in certain parts of the Old Testament this is unfortunately only too often the case), recourse must be had to what is known as "textual conjectures." That is, the modern translators rewrite the Hebrew which they believe was probably the original, even though there may be no direct textual evidence in support of such readings. This is admittedly a very delicate operation, and the translators endeavor to perform it with as much caution and as seldom as possible. Whenever they can, they offer in the textual notes the reasons why they think the current Hebrew text is corrupt, e.g., because of accidental displacement of words, dittography, confusion of similar Hebrew letters, etc. In hardly any of these cases would the translators claim that their restored readings are certainly correct. All they claim is that in these places both the current Hebrew text and the ancient versions are almost certainly incorrect; for their own restored Hebrew readings they can claim no more than varying degrees of probability. But it seems better to be probably right than almost certainly wrong.

(3) Having determined the original reading and its meaning, as far as present means allow, the editors of the Confraternity version strive, according to the norm given them by Bishop O'Hara, to render the meaning of the original "with rigorous fidelity, in simple and intelligible language." This calls for a middle course between two extremes: unnecessary paraphrasing on the one hand, which might indeed produce excellent English, but which would not be rigorously faithful to the exact meaning of the original; and on the other hand, too slavish a following of the idiom of the original, which would result in unidiomatic English. In translating

foreign works of secular literature a free paraphrasing may perhaps be permissible. But in rendering the inspired word of God into the vernacular the taking of such liberties with the original is definitively out of place. It has been said that the ideal English translation of the Epistles of St. Paul, for instance, would be to present these in such English as the Apostle would have used if he were living today and if English were his native tongue. But the whole point of the matter is that St. Paul was not a modern Englishman, and he did not think or write like a modern Englishman. To recast his style into that of modern English literature would be a falsification of the original.

However, while literary style is one thing, linguistic idiom is quite another thing. Each language has its own grammatical peculiarities and its own word order. A word-for-word rendition is seldom desirable or even possible. A certain amount of freedom of expression must be allowed here, or the result would be a monstrosity. Where to draw the line may be a matter of dispute. The editors of the Confraternity Version endeavor to write clear, simple, idiomatic English as spoken by educated people of the present day. Both archaisms and colloquialisms are strictly avoided. Common Hebrew turns of speech, such as "the arm of the Lord" in the sense of "the power of the Lord," which are intelligible to the average reader, are generally retained. The forms of "thou, thee, thy" have been judged archaic and are never used, not even in addressing God. Perhaps there is a loss of some "solemnity" in saying "you" to God, but this is more than compensated by the gain in "directness." Christ wished us to pray to our Father in heaven just as a child speaks to his father on earth. No modern English-speaking child says "thou" to his dad.

The new Confraternity translation of the Bible is still only partially published. The first of the four volumes of the Old Testament, Genesis through Ruth, was issued at the same time as the Revised Standard Version, in the fall of 1952. The third volume of the planned series, the "Sapiential Books,"

containing Job, Psalms, Proverbs, Ecclesiastes, the Canticle of Canticles, Wisdom, and Sirach, appeared in 1955. It is hoped that the "Prophetic Books," the fourth of the series, will be ready for publication in a year or two. Only after that will the second of the series, the volume of the "Historical Books," be published. Here the need for a new translation to supplant the Douay Version is not as urgently needed as it is for the poetic books of the Bible. Finally, a new translation of the

New Testament, made directly from the original Greek, will be issued, to take the place of the present Confraternity revision of the Challoner-Rheims New Testament. It is the humble hope of the translators that, when the entire work is completed, Catholics will find in it a clear, reliable and readable version of the whole inspired word of God, and the Confraternity of Christian Doctrine will be able to make good use of it in its laudable work of religious education.

V

The Use of the Revised Standard Version in Liturgy and Education

By Luther A. Weigle

Chairman, The Standard Bible Committee, National Council of the Churches of Christ in the United States of America

THE WORD OF GOD," says the letter to the Hebrews, "is living and active, sharper than any two-edged sword." Yet sometimes people prefer that it be muffled in a dead language. Bishop Gardiner, in 1542, drew up a list of ninety-nine Latin terms which he insisted must be kept unchanged in any English translation of the Bible. An unknown reviser of the Bishops' Bible succeeded in substituting the word "charity" for "love" in a few cases, and thereby introduced intolerable confusion into the King James translation of the Greek word *agape*. A German congregation in Philadelphia informed the Supreme Court of the State of Pennsylvania, in 1807, that the great truths of the Bible could not really be expressed in English, and cited as an example the thinness of the English word "mercy" as contrasted with the breadth and depth of the German *Barmherzigkeit*. There are ministers of our own day, well-educated and sensible in other respects, who persist in addressing God with a neuter pronoun, "Our Father which art in heaven."

We may well agree with Archbishop Trench's statement that "it is good that the phraseology of Scripture should not be exactly that of our common life; that it should be removed from the vulgarities and even the familiarities of this; just as there is a sense of fitness which dictates that the architecture of a church should be different from that of a house." But it does not follow that the language of worship should be archaic, obsolete, or obscure. And it is wrong to assume that Jerome's Latin Vulgate, or Luther's German Bible, or the King James Version, are perfect instruments of the devotional life and should never be revised.

Revisions are not usually undertaken for devotional reasons, be it granted; as a matter of fact, they are seldom undertaken for literary reasons. It was not for the purpose of amending liturgies, or for the sake of rephrasing great literature in up-to-date language, that revisions of the English Bible were authorized in 1870 and again in 1937. It was for the sake of the truth. The task of the revisers was to recover for the Eng-

lish reader the ancient wording and the true sense of the Scriptures at those points where the King James Version does not represent the ancient text or accurately convey its meaning.

These points are many. The King James Version was based upon a few late mediaeval manuscripts which contained the accumulated errors of a thousand years of manuscript copying, and the translators in 1611 lacked the knowledge of Bible lands and their languages which the scholars of today have won from the amazing archaeological discoveries of recent years. We must take account, moreover, of the corrosive effect of changing English usage. The King James Version contains more than a thousand words and expressions which were once accurate translations of the Hebrew or Greek, but now have so changed in meaning as to become misleading, even to educated people, unless they have an expert knowledge of the English language and literature of the Elizabethan period.

The vote of the Council which authorized the present revision ordered that it be "designed for use in public and private worship." An immediate problem was what to do with respect to the pronouns "thou," "thee," "thy," "thine," and the verb endings "-est," "-edst," and "-eth." In the King James Version these pronouns and verb endings were used for God and man alike. They were common English in 1611. They have now disappeared from common speech, but are retained in the language of prayer addressed to God. The revisers decided that they could do no other than adopt this present usage of the English language. The suggestion that "you" be used even in prayer was rejected as out of accord with the practice of the churches in public worship. It was decided to employ "you" in common speech, and to use "thou" and its correlates in the language of prayer (with the possibility of its use also in such cases of poetic apostrophe as might call for it in modern poetry).

Yet it was decided to preserve the basic structure of the Tyndale-King James tradi-

tion, and to seek to retain its simplicity, dignity, and beauty. The Revised Standard Version is not a new translation in "up-to-date" language. It is not a paraphrase which aims at striking idioms. The revisers have sought to state the message of the Bible in simple, enduring, timeless words that are worthy of the great tradition.

The basic structure of the English Bible was the work of William Tyndale. It has endured throughout all subsequent changes. Any attempt to make a new translation that will completely ignore it is vain — either its well-known phrases will be unconsciously followed, or they will be consciously rejected for something else. Moreover, this basic structure is so sound that it deserves to stand, and it has so entered into our forms of worship that it has become a natural language of the soul.

The Committee for the Revised Standard Version purposely kept as much as possible of the time-honored language of those passages of the New Testament which are most constantly used in public worship, such as the Lord's Prayer, the Magnificat, the Benedictus, and the Nunc Dimittis. For example, in the Magnificat they did not change the word "magnify," in spite of the fact that it is now obsolete in the sense in which it is here used. In every other case in the New Testament, the word "magnify" has been replaced by such terms as "extol" or "honor," but in this case it was felt that long liturgical use justifies its retention. For the same reason the traditional rendering of the first line of the Nunc Dimittis was retained, "Lord, now lettest thou thy servant depart in peace, according to thy word."

In the Lord's Prayer, "who" is substituted for "which," "on earth" for "in earth," and "have forgiven" for "forgive." The concluding doxology, which is not found in the oldest Greek manuscripts, the Old Latin, or the Vulgate, and which probably came from 1 Chronicles 29.11 through ancient liturgical use in Syria as a response from the congregation, is removed from the text, and placed in a note at the bottom of the page. The other changes which were made by the revisers of 1881 and 1901 did not commend

themselves, to the present committee. The greatest debate was over the expression "daily bread."

Since there is general agreement that the Greek means literally "bread for the coming day," it was suggested in the 1870's that the petition ought to be translated "give us this day our bread for the morrow." This issue was thoroughly discussed, and in the end the proposal was rejected. Against it stands the fact that the Greek language has a definite word for the morrow which is used in Matthew 6.30,34 and would probably have been used here if that meaning had been intended. Perhaps the decisive factor in the debate was that some of the protagonists of the suggested change went too far by proposing the translation, "give us tomorrow's bread today." That sounded so impatient and grasping as to seem ridiculous.

In the meetings of the present Committee this issue was debated again. Professor James Moffatt had used "bread for the morrow" in his *New Translation*; but he voted against it for this authorized version. In the end the decision was to retain the phrase that has been used through the centuries—"daily bread." We felt that it would be a mistake to try to date that bread too precisely. After all, the point to the petition is not that we are trying to set the hour when bread shall be delivered, or asking God to keep our pantries supplied a day ahead of actual need; our prayer is that the regular provision for our physical needs may be maintained, and the material conditions of life be unailing.

In general, the Committee felt that their charter required them to give especial attention to those passages of Scripture which are most commonly used in liturgies and services of worship. The language of worship is better fixed in memory, has stronger associations of feeling, and is usually more conservative, than the language of preaching or teaching. The revisers' principle, therefore, was to retain the traditional language of the great biblical passages which are most often used in worship except at those points where the wording was clearly wrong—to make no change simply as a matter of taste or consistency, but to restrict amendments to the

correction of actual errors, either of text or translation, or to the removal and replacement of misleading terms. This principle was applied in the Old Testament as well as in the New. In Psalm 23, for example, the expression "the valley of the shadow of death" is retained, though the Hebrew means "gloom" or "deep darkness." Among other such passages are Psalms 46, 51, 90, 91, 95, 96, 100, 103, 121 and Isaiah 53, 55, 58, 61.

In the end, the crucial test of the Revised Standard Version of the Bible will be in public worship. If men, women, and children are led by it to God, and if they find its phrases naturally upon their lips and in their hearts when they pray, it will endure. If ministers and people find in it the Word of God, as it is read in the services of the church and expounded in preaching, it will live and bring new spiritual life to all. But if it is to meet that test, it must be used in public worship often enough, and consistently enough, to prove its worth.

The natural and most important use of the Revised Standard Version in public worship is for the reading of the Scriptures. Next comes its use in the sermon, as text or illustration.

Here is a paragraph from a letter which I received in January, '55. It is from a Lutheran minister, after two years of using the Revised Standard Version at the lectern and in the pulpit. He writes: "My holiday work this year seemed particularly precious and blessed. Seldom if ever was I so thrilled and carried away by preaching texts. Never before did our Lord's deity impress me and my hearers more powerfully than during this Christmastide, when on the basis of the RSV it was my privilege to expound and apply Hebrews 1 and John 1, augmented by such readings as Colossians 1, which the RSV strengthens with its rendering, 'in him all the fullness of God was pleased to dwell,' and the Christmas Epistle, Titus 2.11-14, in which RSV gives us Scripture's most explicit and powerful expression of Jesus' deity, calling Him 'our great God and Savior Jesus Christ' . . . I liked the RSV's 'the true light was coming into the world'; also 'the

darkness has not overcome it.' . . . I was also intrigued by the connection 'the Word became flesh and dwelt among us, full of grace and truth.' . . . I cannot tell you how greatly RSV enhances preaching. . . . Daily I thank God for the RSV and the inspiration it gives me and the impetus it supplies to dig deeply among the riches of God's holy Word."

It is important, in my judgment, that the Revised Standard Version be used for the responsive readings and for those Scripture texts which may be employed as the invocation or the call to worship or as versicles. In one church where the RSV is consistently used at the lectern and from the pulpit, I found that the responsive reading for a New Year service, Isaiah 60.1-3, 19-20, had been copied as these verses appear in the King James Version. That was entirely unnecessary; the two versions of this passage differ in no important point, but the Revised Standard Version is the more clear and meaningful.

Let me state one point of usage with respect to which some have inquired. The fact that the Psalms and other poetry of the Old Testament are printed as poetry, in lines indicating the parallelism of the Hebrew, does not afford a pattern for the alternation of minister and people in responsive reading. For the minister to read the primary line of a Hebrew couplet, and the people to respond with the parallel secondary line, would produce a rapid-fire, jerky series of alternating utterances which would be inappropriate to a service of worship. When printing or mimeographing an arrangement of the Psalms or other poetry for responsive reading, you are free to use the wording of the RSV but to follow the divisions between the minister's word and the people's response which you find in the Book of Common Prayer or in any one of the great denominational hymnals.

Again, it is important that the Scripture passages which are read and the Scripture verses which are quoted in the orders for the various rites and the sacraments of the church, be printed and used in the wording

of the Revised Standard Version. I have been amazed to see that in a church where the Revised Standard Version is used from the pulpit, at the lectern, and in all classrooms, the service for the baptism of children begins: "Suffer little children. . . ." Indeed, in the Congregational Manual published in 1936, these words are so set apart by mispunctuation, that they carry the meaning, "Endure little children":

And Jesus said, Suffer little children,
And forbid them not to come unto me;
For of such is the kingdom of heaven.

On the other hand, I find that the Methodist Book of Worship anticipated the RSV in using "Let the children come. . . ."

Let me guard against misunderstanding. I am not concerned to remodel the liturgies of the churches. The question as to whether the concluding doxology is part of the original text of Matthew 6.13 is one thing; whether or not it shall continue to be used by Christian believers as they repeat the Lord's Prayer is another thing. It is so appropriate, and the Protestant tradition of its use is so strong, that it will continue to be used. And this is as it should be. The function of the RSV Committee is not to determine forms of worship, but to recover the true text and meaning of the Scriptures and to express this accurately in English. My plea is simply that when the Scriptures are read or quoted in public worship, the Revised Standard Version be used.

Would there be any awkward sense of discrepancy between the language of the liturgy and that of the Scripture? The experience of ministers and people in churches where the RSV has been used in public worship for the four years since its publication is reassuring. No such sense of discrepancy has appeared.

I have examined the Book of Common Prayer with a view to locating discrepancies between its language and that of the RSV. With the exception of the Sentences of Scripture, and the Te Deum and the Canticles, the English versions of which antedate the King James Version, the Order for Daily Morning Prayer contains only eight

words out of accord with the usage of the RSV, all of them verbs ending in -th or -eth. These are "moveth" (the call to confession); "desireth," "hath given," "pardoneth and absolveth" (the Declaration of Absolution); "standeth" (a Collect for Peace); "cometh" (a prayer for the clergy and people). This difference is negligible.

In four years, September 30, 1952 to September 30, 1956, five million copies of the Revised Standard Version of the Bible have been sold. This figure does not include separate editions of the RSV New Testament, of which three and a half million have been sold since its publication in 1946. The New York Times Book Review, October 7, 1956, in its list of "Sixty Years of Best Sellers," reported that *The Holy Bible: Revised Standard Version* was at the head of the list of non-fiction books in 1952, 1953, and 1954.

The Revised Standard Version is coming into increasing use in Great Britain, where there is general agreement with the verdict of *The Scotsman* of Edinburgh, which concluded its review of the RSV with the statement: "In general it may be claimed, whatever criticism may be directed to this or that minor detail of text or diction, that here we have the most significant and adequate of existing revisions, the one most tenacious in its style and form of the tradition of the English Bible."

The welcome accorded to the Revised Standard Version is due in a considerable measure to its value for the Christian education of young and old. Twenty-six denominations have adopted it for use in their curricular material (sixteen using the RSV primarily or exclusively, nine publishing it in parallel columns with the KJ, and one using it with children and youth only).

The value of the RSV for Christian education is so obvious that I hesitate to describe what everyone knows—whether or not he admits it! But I will briefly state five aspects of its value—in addition to its truth—which are outstanding.

The Revised Standard Version is *understandable*. It uses words in their present,

living meaning. It is no longer necessary for the teacher to expound the peculiarities of "Bible English"—no longer necessary to explain that in the Bible "prevent" means "precede"; "let" sometimes means "hinder," and "suffer" sometimes means "let"; "advertise" means "tell," "allege" means "prove," and "conversation" is "behavior"; "anon," "presently," and "by and by" all mean "immediately"; "outlandish" means "foreign"; "bowels" may mean "heart," "anguish," "affection," or "compassion"; and so on and on. It is possible for the teacher and class to deal directly with the fact or truth which the passage conveys, without spending time in hacking away a thicket of archaic and often misleading language.

The Revised Standard Version is *relevant*. "The word is very near you . . . so that you can do it," said Moses in his final charge to Israel (Deuteronomy 30.14). This version helps to bring the Scriptures near to the people of today. It helps to dispel the idea that what is there recorded happened in a dim and strange time and to very peculiar people, so that it can be of only antiquarian interest to us. It removes those barriers of language and style that may prevent the Word from speaking to our condition.

The Revised Standard Version is *readable*. It lends itself to personal reading. The teacher can rely upon the intrinsic interest of the material instead of being driven to seek external motivation. One minister reported to me that his daughter, a young woman in the early twenties, home for the holidays, took the first volume of the RSV Old Testament to her room one evening for bed-time reading, and that she read all of Genesis and the first twenty-four chapters of Exodus before she turned out the light, well after midnight, and went to sleep. Best of all, that young woman has kept on—though with less bulky portions—and has completed the reading of the three volumes and adopted the RSV as her personal Bible.

The Revised Standard Version is *readily memorized*. That is true in the case of children and young people who have not already memorized the same passages in the King James Version. The RSV is easily

memorized just because it is understandable and direct. An opponent, writing in *The New Yorker*, grants that "indeed, RSV does slip more smoothly into the modern ear," but goes on to say, "but it also slides out more easily" — which is sheer nonsense.

The Revised Standard Version is very helpful in *family worship*. Many have expressed gratitude for the new interest and understanding on the part of the children, and the enhancement of their ability to participate, which have resulted from the use of the RSV for the reading of the Scriptures in worship as a family group.

Helps for the use of the Revised Standard Version are beginning to appear, in addition to the educational materials published by the many denominational boards which have adopted it. Outstanding is *The Interpreter's Bible*, of which eleven out of twelve volumes have appeared. *Gospel Parallels* is a synopsis of the first three gospels, based on Huck's well-known work, and using the text of the RSV. A *Complete Concordance* of the RSV will be published in February, 1957. An *RSV Reference Bible* is in preparation. The new revised edition of *The Westminster Historical Atlas to the Bible* is helpful. Work has begun upon a four-volume *Dictionary of the Bible*, to be published by the Abingdon Press, which is based upon the RSV.

I have published two pamphlets dealing with the language of the English Bible. *Bible Words That Have Changed in Meaning* lists 857 words in the King James Version which have so changed in meaning as to become misleading. *The Living Word* discusses the meaning of more than a hundred of these words in the light of their varying contexts, and brings together into one paper-bound book the series of articles on the subject which has appeared in many religious journals and newspapers during the past two years. Dr. Ronald Bridges and I are at work upon a full-length *Bible Word Book* which will deal with more than twelve hundred words and phrases of the King James Version which have been affected by changing English usage.

Those who are confronted by question or

dissent concerning the RSV will find help in the publications of the Committee on the Use and Understanding of the Bible. This is a committee appointed by the Division of Christian Education, National Council of Churches, and represents the Revision Committee as well as the Division and the Council. *An Open Letter Concerning the Revised Standard Version of the Bible* is a 24-page pamphlet which answers the misrepresentations and attacks which some have launched against it. *The Revised Standard Version a Genuine Joy* is a warm appreciation of the RSV by Dr. Clovis Chappell, one of America's great evangelistic preachers. *How do they understand the Bible?* is a cogent presentation of its educational value by the Reverend Arthur F. Katt, a minister of the Lutheran Church-Missouri Synod. *Scholarship, Education, and the Bible* reprints an address by myself, setting forth the reasons for the revision, with many illustrative examples. Up to three copies each of these pamphlets will be sent free on request from Dr. Philip C. Landers, Room 1801, 257 Fourth Avenue, New York 10, New York. They may be secured in quantity at a nominal price.

There are some who advocate the use of two versions, the King James for reading in public worship in the church, and the Revised Standard Version for private reading, study and teaching. This is not a satisfactory procedure, and as a policy is unsound in principle.

To adopt a policy of using the unrevised King James Version in public worship and the Revised Standard Version for education and evangelism, would be hurtful to both worship on the one hand and education and evangelism on the other hand. It would be to make the tacit assumption that truth and understanding are of little consequence in worship, and that the feeling of reverence is best elicited by archaic and obscure language. It would be to prevent the newer version from acquiring those associations in worship which are indispensable to its full meaning for the lives of those who read it. It would be to separate pulpit and pew, worship and life, church and education, yet

farther, when these are already too far apart.

The adoption of such a policy, moreover, would be to turn our backs upon one of the basic principles of the Protestant Reformation—the principle that the Word of God is to be made plain to the people in their own language, and that the reading and exposition of the Word are of central significance in the public worship of God. It was for this principle that Tyndale lived and toiled and suffered martyrdom; and for this his successors labored throughout the sixteenth century, until finally the King James Version was produced. All through that century there were many who took the position that Latin must remain the language of public worship and the English versions be kept for less exalted use. But in the end the truer principle prevailed, and the English Bible moved the minds and hearts of the people in public worship as well as in private reading and devotion.

The language of the King James Version is not as strange to the general run of people today as Latin was to the common people of the sixteenth century. But it is strange; it makes the Bible seem irrelevant

to life; and it covers errors which have made revision imperative. The same principle that called forth the translations in the Tyndale-King James series, and that led to their use in the public worship of the church, calls today for the use in public worship of a revised version of this same tradition.

The eighty-five years since 1870 have been marked by interest and activity in the English translation of the Bible that are without parallel except in the eighty-five years between the publication of Tyndale's first translation in 1525 and the publication of the King James Version in 1611. Today we stand again at a cross-roads. At no period in history have people needed the great truths of the Bible more than we need them now. It is a good providence of God that has led Protestants, Catholics, and Jews alike to renewed study of the Scriptures and to revision of the older translations in the light of what we now know concerning the ancient text and its meaning. And it is good that in Great Britain, Holland, France, Germany, and so on around the world, similar work has been done or is in progress.

VI

The RSV and New Possibilities for Christian Education

By Ralph D. Heim

*Professor of Christian Education and English Bible,
Lutheran Theological Seminary, Gettysburg, Pa.*

THE REVISED STANDARD VERSION is a more accurate and usable instrument with which to accomplish more adequate results in Christian education. On the one hand it is the oldest Bible we English-speaking people have ever had—oldest because it stems from texts that are closer to the sources. On the other hand it is a renewed Bible in many phases of form and content. For both these reasons the life of God can be communicated into the life of child, youth, man or woman more fully by this means.

Yet there is the haunting question: are we going to use the RSV's advantages to the hilt or, relatively speaking, fritter them away? Many persons have been absorbed in the problem of deciding whether to introduce this Bible into home, school or lesson materials. Others, having introduced it, are only fitting the new version into the old educational frame work. As a typical instance, although the RSV is printed in paragraphs, many schools are reading it responsively, verse by verse, as if it were the King James

Version in different words. Possibly Mark 2:22 is relevant here: "And no one puts new wine into old wineskins; if he does, the wine will burst the skins, and the wine is lost, and so are the skins; but new wine is for fresh wineskins."

This article is to urge that the Protestant churches undertake specific enterprises for realizing the possibilities that grow out of the RSV's advantages instead of merely replacing the old version with the new and letting happen what will. Four fields of possibility are to be treated, each an exciting area of educational opportunity if the RSV is utilized wisely. The paper closes with a consideration of needs to be met and steps to be taken by our educational leadership so that the possibilities may become realities.

Viewing the Possibilities

For lack of space, three of the four possibilities must be treated only briefly here. But one of these possibilities, because it is more precisely pertinent for Christian education, is given larger scope.

1. *We can make a fresh start in educational use of the Bible.* If we wish to and will work for it, we can have a worthy new beginning with our use of the Bible in educational work. As one instance, we can plan to have the Bible's purpose more fully recognized and realized in it.

We seem to have allowed a certain amount of error concerning the biblical purpose to prevail in understanding and practice. This has become manifest, for instance, in the steadfast determination with which people have clung to the older version because of its real or supposed literary excellence. However, an experience of beauty is scarcely the major reason for having a Bible and using it in church and home. To be sure, beauty is a value. Yet this is the Book for effectual communication-with-response between man and God!

Here two assumptions will be stated. First, Christian education is a process in which learners and leaders develop situations where God in his grace meets man in his need so that persons grow in the Christian faith-life

to become more devoted, active and creative disciples and apostles of Jesus Christ. Second, the Bible is to be ministered in this process as a language channel through which the Word of Life enters human life and operates there to effectuate the new life in Christ.

May those two assumptions be granted? Then it can be said that the RSV is a channel in which the stream of the Word can flow more strongly for richer fruitage.

Our possibility of starting somewhat anew with the Bible's educational use is a general consequence of this general fact. There are numerous details of cause and effect, many to be mentioned later. In the instance under consideration now, we can plan to have the Bible's purpose more closely approximated because, for one thing, this Bible is more experientiable.

More alive with life, to life and for life, the RSV has a higher potency to motivate a Christian for more lively response. Thus the total purpose of the Bible to generate an abundance of Christian life can be expedited. In particular, because the RSV is more relevant to living, it is peculiarly suited to foster the action phase of the total biblical purpose. Too much of our use of the Bible in education has not been going beyond the intellectual and emotional types of objective. Yet there is reason to believe that when, in a manner of speaking, the Bible came from God through human life in order to re-enter human living again, God meant it to affect the whole of a man's life. Thus it is to be ministered as a means of grace for total persons in total response, including action in harmony with thought and feeling. Having been put into "living language," the new version is ready to become such "lived language."

Hundreds of passages that will contribute to this result can be cited on RSV pages. One may turn to Romans 12 and compare a few verses with the King James rendering. Will the pupils live the RSV verses more readily and completely? Yes? Then we can begin to refashion our educational use of the Bible accordingly, to parallel the biblical purpose more exactly.

2. *We can minister new light and new power.* Here is another type of advantage for reinforcing our work in Christian education: there are new teaching values in the RSV, that is, new potentialities resident there that we can bring alongside human living for an enhanced enrichment and control of it. Page by page you meet new vistas for thought, new stirrings for feeling, new impulses for action.

"New streams of light come in through a thousand windows. . . ." That is how one reader describes what he calls the "thrilling experience" of reading through the RSV. This new light flashes in even the most unexpected places. It is mediated by the multitudinous contributions of new scholarship, new language, new format.

While this new light has been noticed frequently the new power has been mentioned seldom if at all. Yet the augmented drive it can exert toward Christian response is perhaps the most significant of all the RSV's advantages for Christian education.

The Bible always, in any version, has ministered to the human spirit with accessions of power for living. Naturally, for the omnipotent Word has been serving men by way of this "transmission line." Yet the power of the Word can be either restrained or released, to some degree, according to the nature of the biblical language and form. In the RSV many of the Bible's teaching values are not only renewed as to idea, concept, and meaning; they are also more highly charged to become "learned values."

The revisers did not have to put vigor into the Bible. It was there in the Hebrew and the Greek; they needed only to represent it in the English. The KJV was obscuring it by language that grew weaker each year. We may consider the book of Proverbs as an example. The sages addressed people directly and forcefully, with colorful figures of speech. Their work had what we would, perhaps irreverently, call "punch." But the KJV was softening the blow, toning down the wise men's messages until they sounded wordy. Now the strong effect has been restored to a considerable degree. This same effect is evident throughout the new version, where aug-

mented power comes through such factors as choice of words, incisiveness of style, readability and punctuation.

3. *We can foster a more vital type of religious experience.* Among other significant opportunities offered to Christian educators through wise use of the RSV's advantages is a possibility that the characteristic expression of Christianity can be a little different after a quarter century has passed. In foreseeing this development we must not go too far, of course. There is no reason to expect — or need to fear — that the operation of the Christian "solar system" will be reversed. Yet there is promise of gain as to both the form and the intensity of ongoing Christianity. We have been needing expanded dimensions for Christian thinking, feeling and acting. This result will issue from the new light and power just described as well as from the greater experiencability mentioned earlier.

There is something else that will contribute to this expansion of Christian dimensions. Shall we say that the Christian faith-life can become more realistic because the RSV is more realistic? Some may not like the sound of this; others will. We are simply recognizing that persons who use the new version can see the things of the Christian faith-life more fully as these are in fact; they can sense more easily that these things are true to existence; they can be living more closely in accord with the truth as it is being revealed.

For this prospective development of increased vitality in Christian experience because this version will admit persons to enhanced reality, seven factors can be mentioned: (1) The RSV is more like other books in its character as a book. (2) This language is not so different from our "regular language." (3) The life this Bible pictures does not seem so remote from our own. (4) The RSV's starker language, more like the newspaper to some degree, helps the reader to feel that he is dealing with real persons and places. (5) This version renders the text so that it seems more sensible. (6) Even the things beyond our ordinary ken seem more actual in the RSV. (7) The RSV enhances the real beauty, majesty and reverence

to be inspired by Scripture (emphasis is on real and unreal) because these virtues stem from the ideas, concepts and deeds that the words enshrine, rather than from the language.

If the RSV is used wisely we should see the results of those seven characteristics in a more vital type of Christianity because there can be more realism about our doctrine and ethics. In the realm of doctrine, a text from the Old Testament will furnish one instance of the gain. We have been reading in Psalm 100: "... his mercy is everlasting; and his truth endureth forever." Now it is: "... his steadfast love endures forever, and his faithfulness to all generations." To some of us the latter rendering reveals "the gospel" as the former does not. As for the New Testament, anyone who has tried to help youth over the hurdle of the expression "Holy Ghost" will deeply appreciate the RSV's usage of "Holy Spirit."

Our ethics, too, can be more realistic with a resulting increase of Christian vitality. Sometimes the prophets' thunderings about social righteousness had been muffled down to whisperings or even to confusions. In this more normal rendering those moral incitements are restored toward something like their original meaning and power. With the fresher clarity and heightened feeling we can expect people to act more readily, vigorously and persistently with regard to the highest good. The possibility will be exemplified by comparing the great Micah passage, 6:1-8, in the two versions. In the New Testament we may compare the difficult parable of the laborers in the vineyard (Matthew 20:10-16), and the familiar one of the soils (Luke 8:4-8). A fresh breeze is blowing as it did in the days of Wycliff and Luther when these men gave the people a Bible that was in their language. Judaism was religion-in-life; so was early Christianity. This precious original and essential nature of the faith-life will be fostered by the RSV, if rightly used.

4. *We can have different emphases in procedure.* To summarize, Christian educators have a more vital instrument from the use of which they can expect more vital re-

sults. As a consequence we can foresee a certain amount of change in educational procedure or, let us say, new emphases in procedure. As for the general character of the difference, it seems logical to expect an increase of "meaning-in-action." There should be hereafter less sitting-and-listening in favor of more up-and-doing in the learning-teaching process. The movement can be toward that intended involvement of the total person in total response in the total situation. Further, and to the immediate point, this totality of response can be not only the *goal* but also the *process*.

Our millions of pupils in Christian education have been spending a large proportion of their time doing what the revisers have now done for them, in part. In the past, pupils have had to sit and mull over the intellectual meaning of a passage, partly because they were required to dig that meaning out of the King James language with its unfamiliarity and general inadequacy. They had to get the text speaking to them before they could sense its message as guidance, stimulation and empowerment for Christian living. Then, lamentably, there was too little time left in the schedule for planning and for guided performance in accord with the text's significance. Meantime, too, an unfortunate pattern of viewing Christian education chiefly in terms of understanding the language had been established as a major objective and the recognized procedure in educational use of the Bible.

Now there will be more time for attention to the significance of the message in terms of current living, even more time for experiences of actually living it under guidance. Groups and persons can be asking, "What are we going to do about this?" They can, even better still, plan and execute action according to the message. Instead of the verse-by-verse picking of the bones, they can be nurtured by the strong meat of Scripture at busy-ness with the Christian enterprise. Our classes can be ACTION-study groups (groups in action, guided and empowered by Bible study) instead of STUDY-action groups (groups giving much time to study, little to action). The RSV frees people for more of the learning-

in-the-process-of-doing which is true education of any kind, particularly of education within Christianity.

Many of those who introduce the RSV into church school or home will wish to continue using it according to the *factual* approach or its second cousin, the *applicational* approach. There is another, though, the *functional* approach. Here the Bible is ministered as a resource with which life is to be enriched and controlled. The procedure is as if to say: "Here we are with this condition of life; what shall we do? Let us go into the Bible and see what help it can furnish. Now we shall use the Bible's guidance, inspiration and empowerment in appropriate action." The proponents of this functional approach hold that in the third, or utilization phases, the most significant educational use of the Bible takes place. And now to the point, the RSV suits this approach more exactly than the older version. Its experiencability, its light and force, its realism are precisely the characteristics that were needed.

Whatever the approach employed, users of the RSV can look forward to certain possible modifications of procedure:

1. We can expect our objectives to be more quickly attainable; we can plan to get more done.
2. The constructive and creative emphasis can have more stress. Also, content mastery, if this is the purpose, can be accomplished with less effort.
3. We should be able to use more discussion instead of so much lecturing; more working instead of talking.
4. We can overlook many of the old points of puzzlement because they exist no longer. We can expect less misunderstanding.
5. We can look for more eager and complete response to the things of the Bible.
6. We can find new passages to use in teaching and new uses for old passages.
7. More feeling of many types, including appreciation, wonder, sympathy, reverence, even indignation in its proper place, will be engendered with higher effect.
8. Verse-by-verse consideration should give way to consideration of major concepts. Proof-texting will be discouraged in favor of dealing with the whole truth in a complete context.
9. We need not place so high among our purpose and procedure the effort to convince people that this is true and right.
10. We can be working with more of the total experience of Christianity instead of the fragments, sometimes the lesser fragments of it.
11. We can expect the various portions of the Bible to take hold of people at an earlier age — highly significant in selecting passages for the age groups.
12. We can do more work of an advanced character, some of the elementary types of thinking having been made more readily attainable.
13. Quotations will be found more striking and hence more effective.
14. This is not quite so completely an adult book and need not be handled so fully as such.
15. That "special Sunday School vocabulary," born of King James language, can disappear in part.
16. We can work more directly and often with the Bible itself, not having to depend so much on helps and secondary sources.
17. We can, indeed must, expect people to take to this Bible's message seriously.
18. Out-of-class work is more likely to be done and to be valuable when done.
19. Silent reading can be more effectively and readily done in class as well as at home. Oral reading, without so much tripping over unfamiliar language, will be more enjoyable and valuable.
20. The major emphasis can be on participation in the total activity of the Christian as a proper approach to, as well as conclusion of, all learning enterprises. Learning by doing becomes more readily possible.

Realizing the Possibilities

A preponderant reaction to the RSV is enthusiasm about these four possibilities which its advantages have opened up. Yet there can well be a matching concern over

certain needs that must be met promptly, resolutely and thoroughly, so that the possibilities may become actualities. These needs include more data about the book itself and about the best principles and practices for using it. Other needs are for revised materials and appropriate skills for using them effectually.

Needed knowledge, materials and leadership. The educational implications of the new version involve certain specific problems that deserve intensive study on many levels. We need to know such things as these, precisely:

1. Page by page, what are the new teaching values now available? Especially, where are the more significant changes from KJV? Also, how shall we deal with these as individual items and how integrate them into our total system of education?

2. Closely related, where are the more fruitful selections we have now available to enforce our objectives? What shall we discard from the old "educational canon" and what shall we include in the new one?

3. What are the best ways of using the new apparatus, such as the general form of printing, paragraphing, punctuation and footnotes?

4. How shall we employ the great blocks of materials that were formerly rendered in prose but now are poetry; and how shall we reappraise their teaching values?

5. How shall we handle the new words, some of them recurring terms of high significance: "vindicate," for example?

6. What is the desirable shape of things to come with regard to a modified type of Christian experience we can expect and may wish to follow?

7. In numerous and exact details, what do such characteristics as the new experience, light, force and realism suggest for modification of educational work?

8. How can we minimize the confusion in this change-over from one version to another? What shall we do about the two kinds of language we now have?

9. How shall we eliminate any erroneous habits of dealing with the Bible and then get more adequate views and practices established regarding such matters as authority, inspiration, interpretation, nature, origin and purpose, as well as use?

10. What does the RSV mean for our procedures in worship, especially in liturgy and hymnology?

11. What does the use of the RSV mean, if anything, for the production of audile and visual aids — indeed, of all materials?

12. What new demands are placed upon our leadership education program?

In addition to our need for such knowledge, we need new educational material. It will not be enough merely to keep reprinting the old lesson helps and reference volumes. Appropriate revisions of method, as well as content, must be incorporated in new helps for both leaders and pupils. (One editor who is already at work on this revision task says that he is amazed at the difference the RSV makes.) Other material needs include new literature for leadership education as well as concordances, commentaries and the like.

As for needed leadership, no one foresaw how much reorientation of everyone in the Christian elevational orbit would be necessary when the RSV would be introduced. Present personnel on every level, including the parental, must have a certain amount of re-training. Pre-service people must have a somewhat different type of development than hitherto. Pupils are being nurtured by means of a renewed Bible. Leaders brought up on the old version, and trained or otherwise experienced accordingly, will inevitably make mistakes unless we help them ready themselves for the new possibilities.

Next Steps. The revisers have completed their work — a long, arduous and exacting task. Yet what they did is only the beginning. They literalized the version, putting the Word into words. It is for more of us, working with equal effort, to help them get it into life. They built important advantages into it and thereby created possibilities for us to exploit in our educational use of it. Will there be a wave of concern and effort to un-

dertake the tearing down and reconstructing that are indicated — after, of course, careful consideration and planning?

The next steps to be taken seem to be somewhat as follows:

1. See the opportunities; the problems, too.
2. Discover the precise issues and accept them for action.
3. Study the issues theoretically on every level:
 - a. In a high-level strategy group (that provides initiative, gives direction, and integrates effort for developing an outlook and fostering study, research, experimentation, publication and good practice).
 - b. In higher education (classes, seminars, thesis studies).
 - c. In staff circles (interdenominational, denominational, and the local church).

- d. On the leadership education level (schools, classes, conferences, other).
- e. On the editorial level (in conference, workshop, and the like).

4. Conduct experiment on every level (in higher education, local church, special agencies such as laboratory schools and camps, homes).

5. Disseminate widely the results of study and experiment (in books, journals, by speech and by audile and visual aids).

6. Incorporate results of study and experiment in materials and practice.

7. Develop leadership that understands and is skilful (provide for a special leadership course and write the consideration into others).

8. In general, act for the results that are possible.

VII

The Bible for Children

By Jack J. Cohen

Rabbi, Society for the Advancement of Judaism, New York, N. Y.

THE BIBLE is an adult book. Yet by and large it is as children that we become vaguely acquainted with its contents. And it is a childish notion of the Bible which many men and women retain throughout life. For it is the exceptional person who today studies the Bible in his adult years. To the average American, the Bible is a book of stories he once learned in Sunday school. Since, however, the Bible has a reputation as an important and ever sacred book, it receives a fate different from that of other, equally unread volumes that decorate the home. It, at least, is brought out for a state occasion, like a marriage ceremony.

This is not the place to analyze all the cultural influences that have made the Bible seem irrelevant to the life of the average

modern man. But certainly one factor is the way in which the Bible has been taught to children. I shall attempt, in this brief essay, to outline an approach to Bible study for children between the ages of 4 and 12, touching mainly on the philosophical issues. The pedagogical implementation would obviously require an adaptation of the philosophy to the vastly different levels of interest and ability among children in the ages under consideration.

The Bible Aims to Teach

In an interesting contribution to Bible study,* Dr. Zvi Adar, Israeli educator, makes the obvious but oft-forgotten point that the

**HaArakim HaMinukhiim Shel HaTanakh* (The Educational Values of the Bible).

Bible was written to teach men how to live. Whether one views the Bible as a document of divine revelation or as an unexcelled record of one people's search for the divine, the fact remains that the book, in its own terms, aims to teach. The Old Testament is not a disinterested account of the early history of Israel; nor is the New Testament a mere biography of Jesus. The Holy Scriptures are rather meant to be a basic text for the education of men to the good life. As a Jewish educator, I shall of course be concerned here with the Old Testament. But I should think that my comments could apply as well to the teaching of Christian Scriptures. That, however, is for my Christian colleagues to determine.

What are the implications of the basic premise that the Bible aims to educate? First, it follows that the Bible must be understood. This means that no teacher, seeking to transmit the sacred text to twentieth century students, can succeed with a pre-modern understanding of its composition and contents. Every generation of man must come to terms with the Bible in the light of contemporary knowledge, and this means for us, in the light of the scientific contribution to Bible study. This is not to imply that biblical criticism is always accurate. But the Bible we read today has become an altogether different kind of book than that which was written and edited in ancient Israel or which was studied over a millennium later by Maimonides. For a teacher not to know, at least in broad outline, what the Bible looks like to careful, modern scholars is to render him unfit to teach it. To the best of my knowledge, despite the efforts of liberal religionists of all creeds to prepare teachers of elementary age students with adequate backgrounds in biblical criticism, the greater number of such teachers lack such knowledge.

Secondly, to understand the Bible requires more than knowing what biblical criticism has to say. Real understanding requires an ability to read the text objectively. The Bible is a book of radical criticism, laying bare the weaknesses of men as individuals and in their collectivities. In our study of the Book, we can be no less objective and honest. To try

to justify every word of the text is to violate the very spirit of the Bible itself. The same applies to reading the text through the eyes of sectarian dogma. Yet these are the patterns in all too many religious schools.

Thirdly, the Bible, being a profound book, is subject to many interpretations and inevitably raises many questions. The teacher can never afford to set himself up as the final authority on interpretations. Nor should he underestimate the critical insights of his students, no matter how young. Open discussion of the text, with wise and sympathetic guidance from the teacher, would seem to be a prerequisite for correct and inspiring study of the Bible. But this implies that the Bible should be understood by the children through their own experience. Here is where so many teachers fail their students.

For, fourthly, the teaching of the Bible requires an adequate philosophy of life on the part of the teacher and an equally adequate awareness of his students' level of development. As to the former, the Bible cannot be taught by men and women who lack insight into how values are acquired in a free society. Doctrinaire fundamentalists and doctrinaire iconoclasts are equally unequipped to grasp the biblical text. For the Bible leaves unanswered as many questions as it answers. Good and evil, the meaning of God, the nature of man, the structure of the good society, the place of reason and imagination in the good life — these are only a few of the problems with which mankind seems destined to wrestle till the end of time. It would seem, therefore, that an adequate philosophy of life supplies not so much a set of answers as an ability to ask the right questions and to find the meaning and worthwhileness of life in the search for answers. In this respect, the process of maturation consists of learning how to ask more meaningful and profound questions. The responsibility of the teacher is to help the child read the Bible in such a way as to gain the courage and sensitivity essential to a penetrating search for life's values.

For the Jew, of course, there is a fifth premise at the basis of all Bible study. The Bible contains the record of Israel's early his-

tory, the values Israel set for its corporate existence and the various ways it reconstructed its social ideology in response to the challenges of the first thousand years of its history. As a national literature, the Bible is indispensable for an understanding of the Jewish people. Moreover, in an age when the world is groping so desperately toward more adequate forms of spiritual peoplehood than it now possesses, it behooves modern Jews to review candidly the lessons of the biblical epoch. Those lessons are far from obvious; but history should at least provoke Jews to question the present status of the Jewish people in the world. How to give children a sense of Jewish peoplehood and at the same time an awareness of their oneness with the rest of mankind is a problem which the Bible answers in the context of ancient civilization. To appreciate that answer is the prelude to a critical appraisal of the Jewish situation today.

The Bible and Religious Education

The foregoing comments are only part of the author's own religio-naturalistic approach to the Bible. I have purposely refrained, however, from drawing a more detailed picture of how a religious naturalism might approach the Bible. For the point I am making in this essay is that whatever the ideology of the teacher may be, the method of teaching the Bible should accord with the best educational standards, of which free inquiry is primary.

Religious educators cannot have it both ways. If they want the Bible to be respected for what it is, and if they want their students to see its relevance, they must have confidence in the power of the text to transmit its own message. If, on the other hand, they want to use the Bible as an authoritative proof of their own dogmatic views, whether naturalist or supernaturalist, then they must inevitably do violence to the spirit of the text. Judging by the general lack of success in teaching the Bible, I hazard the guess that the second purpose is more characteristic of education in American religious schools, Jewish and Christian alike. Consider, for example, that children up to the age of 12 are scarcely

equipped to gain more than an impression of Prophetic and Wisdom Literature. By the nature of the contents, only the narrative portions are suitable material for the average class. For in these portions the children find themselves, their parents and siblings and the other people they know. And it takes a rare teacher and an exceptional group of students younger than twelve to venture advantageously into Prophetic and Wisdom texts, except parenthetically. But children below eleven can and do question the narratives. They know that old people do not have babies; they defend Esau against Jacob; they doubt that the Red Sea ever was split; and they say that Samson, the superman of old, was no more real than his present-day comic-strip counterpart. There are, of course, countless ways of responding to these doubts — some traditional and some quite heterodox. As a naturalist, I am, of course, predisposed to deny the validity of miracles; as an adherent of modern democratic and humanistic ethics, I should personally deny the biblical views of chosen-ness, of an hereditary priesthood, of certain sex and marital standards and other aspects of the biblical conception of right and wrong in human behavior. Nevertheless, as an educator, I am fully prepared to acknowledge that a case can be made out for opposing opinions. I plead only that children not be victimized by being deprived of the opportunity to see the Bible as a text of live options — live, because the men who wrote the Bible were trying honestly to deal in their own limited way with problems, many of which continue to plague us. To see life in all its depth, to approach it frankly, to see man as he is without losing faith in human nature, to acknowledge the mystery and to appreciate the sublimity of the universe should be among both the objectives and the rewards of Bible study. Whether a child emerges with a traditional theism or a revised concept of God is far less important than that he should absorb a healthy respect for the Bible as an invaluable aid in the search for divine truth. I think most religious educators would agree that a religious skeptic who has a healthy respect

for the Bible is better for the total strength of religion than a dogmatic religionist who never reads the text.

Children are not interested in "divine truth." They are concerned about right and wrong, because their parents and other adults are always correcting their behavior. They become increasingly aware of the world about them and are sensitive to the order and disorder in nature. They become conscious of the cultural sameness and otherness of themselves and their friends. They "learn" about God at a very early age (Is God as big as a giant?; "Is He as strong as the Lone Ranger?"; "Will God punish me if I am bad?"). More often than not, our children have a distorted conception of God before they hear their first Bible story. The Bible affords the religious educator an opportunity to provide the best possible literary material for illustrating the human problems that confront the child and to open up for discussion the areas of unlearning with which every religious school is obliged to grapple, but which more often than

not they ignore. However, the Bible must be treated as the inspiration for honesty in the student and not as the source of inevitable truth. If, as a result of our teaching the Bible, we can encourage our children to find in their religious education an aid to their personal growth, if we can help them mature through the Bible and illustrate how that very same book contains yet untapped layers of meaning and inspiration, we shall have trained a generation of adult readers of the Bible. Perhaps this outcome will fail to satisfy those who see the child as a miniature adult who is to be made aware at an early age of his own place in some prefabricated theological scheme of things. This essay was not meant for them. For those, however, who respect the Bible as a monument of human culture, whether divinely revealed or not, the time has come to let its pages reveal themselves once more to our children and to ourselves with childlike but profound simplicity and with the unparalleled power of its call to man to fulfill his divine nature.

VIII

The Use of the Bible with Catholic Children

By Catherine Beebe

Catherine Beebe has written numerous short stories and articles and fifteen books for Catholic children. She is a library consultant to Catholic schools and is a member of the Gallery of Living Catholic Authors.

(Copyright in this article is held by Catherine Beebe)

CATHOLIC THINKING starts with the conviction that Jesus Christ commissioned a body of men, rather than a Book, to be the enduring mouthpiece of his doctrine. The New Testament itself is the verification of this conviction, for in St. Matthew 28,19-20, Jesus spoke to his disciples, saying,

All power in heaven and on earth has been given to Me. Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and behold I am with you all days, even unto the consummation of the world.

First in this line of authorized teachers were the apostles, headed by Peter the Rock, upon whom the Lord built his Church (St. Matthew 16,18-19):

And I say to thee, thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it.

Before many years had passed, bishops, as direct successors to the apostles, and inheritors of the powers bestowed on them by our Lord, carried on his teachings. Catholics have always believed that the whole body of bishops, from that time on, have taught the same infallible truths as did

Christ's first teachers, the apostles. This belief finds verification in the gospel words of St. John 14, 16-17,26:

... I will ask the Father and He will give you another Advocate to dwell with you forever, the Spirit of truth. ... He will teach you all things, and bring to your mind whatever I have said to you.

Thus the very source of the Catholic faith is the official, infallible teaching of the bishops, who in constant accord with the Pope, as Peter's successor, and guided by the promised Advocate, have handed down that teaching from generation to generation of bishops to the present day, and will continue until the end of time.

Catholic authority speaks of this teaching as "Tradition." The truths of faith and morals taught by the bishops are contained in this unwritten Tradition that traces its way back to Jesus Christ and His Apostles, as well as in the written books of Holy Scripture. Reverence and veneration for all of the forty-six books of the Old Testament and the twenty-seven of the New Testament, as contained in the Douay-Confraternity Version of the Bible, are enshrined in the teaching of the Catholic Church, along with its belief in Tradition.

The Catholic Church teaches that God is the divine Author of Tradition and the divine Author of Holy Scripture, which he directed and inspired human beings to write.

As God is the divine Author, the Church which he founded is the rightful heir, trustee, interpreter and guardian of his Book. The Catholic child learns that the Bible as we know it today did not come from one man as do most books. He learns that the Scriptures were written over a period of hundreds of years and by many men, each one under the direction, guidance and inspiration of God. Hence he learns that the Bible is truly God's Word, and that as he, the child, grows in age and wisdom he will be taught to read it with understanding.

QUOTATIONS from the New Testament are from the Confraternity of Christian Doctrine Translation of the New Testament, published by St. Anthony's Guild Press, Paterson, N. J.

Because much of the teaching of the Church comes from a time that preceded the writing of the New Testament, the Catholic child cannot be taught that his religion is based entirely on the Holy Book. In school he learns about God and the sacraments before Bible stories are presented to him. He learns that Bible stories are true stories of people who really lived and events that actually took place. Even the very young have a way of sensing what is real and what is make-believe and the child's innate reverence rises quickly to that which is holy and true. If that reverence is fostered and nurtured it will not be lost in later years.

To place the Bible in young hands is a sacred and loving task, but it is not one that can be undertaken lightly. The young child must be brought gradually, step by step, to the time when he, himself, can read and *understand* the words of truth and beauty that are his heritage.

Although many Catholics may not realize it, the Bible is so much a part of the Catholic child's life that he is as little aware of its vital force as he is of his mother's loving care and his father's complete devotion to the family welfare.

Almost the earliest impressions the Catholic baby receives are the pictures and statues of the New Testament figures that are an intrinsic part of the Catholic home. The Christ Child and his Mother, Joseph the Carpenter whom God appointed as their protector, become very real to the little one who is taught to know and love them through their pictures and likenesses.

The New Testament story begins to unfold visually with the baby's first Christmas. Even the youngest can understand something of the joy of the Holy Night, when he sees replicas of the figures of the nativity scene given a place of honor and reverence in his home. Guided by his parents the child quickly learns to love the holy ones whom these figures represent when each year he sees the star shine down on the angels, shepherds, kings and gentle animals grouped around the birthday Child and his loving protectors.

Jesus, Mary and Joseph are the models for all that is good in family life. They, as the Holy Family, have an important place in the Catholic home not only at Christmas but throughout the entire year. They are a constant reminder to parents and children to ever strive toward the ideal which the Holy Family portrays.

In many homes the Bible story of the First Christmas is read each Christmas as a recurring part of the family tradition. The baby rests quietly in the mother's arms, enchanted with the rhythmic sound of his father's voice reading the beautiful words from the family Bible. Although not yet able to understand, he is serene and content, happy to be a part of the warm, family group.

The older children will question the phrases they do not understand. The story need not be interrupted for the explanations, but with the ending of the scripture reading the story may be retold in a way that will be clear to all.

The Christmas Story, (St. Anthony's Guild Press, Paterson, New Jersey,) is a booklet widely used for reading on Christmas Eve. The exact words of the Bible are printed in red; a simple retelling of the story is printed in black. Line-drawings depict the great event so clearly that even the two and three-year-olds can understand the story from the pictures.

The crucifix that hangs above the Catholic child's bed makes the Easter story very real to him. Tenderness and compassion for the Lord who was hurt, sorrow for the little sins that continue to hurt Him—these are good emotions to help guide beginning steps toward virtue. The true story of the first Easter as read from the Bible and its message of hope and joy live in the child's heart and memory long after he has outgrown the legend of the Easter bunny and the brightly colored eggs.

The basic prayers of the Catholic religion as taken from the Bible, The Lord's Prayer, the Angelic Salutation, the Apostle's Creed, the Ten Commandments and the Psalms, appear in separate picture-story little books.

(Catechetical Guild, St. Paul, Minn.) These prayers are easily memorized by children and recognized later among the prayers in their Missals that they learn to use during the holy sacrifice of the Mass.

The Catholic child is taught very young that the Mass is the most important action of his religion and the center of Catholic worship. The child is drawn very closely into the New Testament when he learns to offer his prayers with the priest each time the Sacrifice of Calvary is re-enacted on the altar. The older child will not only recognize the basic prayers but will hear and read the Gospels, Epistles and many of the Psalms—all taken from the Bible—each time he attends Mass.

The Catholic child will feel himself at home with the New Testament if its stories are read and told to him when he is still very young. The pre-school child will well understand *The Story of Jesus for Boys and Girls*, (Bruce Publishing Company, Milwaukee) if it is read to him. From eight on the child can read for himself the New Testament events and their application to the way they are remembered and celebrated today.

The same is true of *The Story of Mary for Boys and Girls*, (Bruce, Milwaukee). This little book presents in a simple way all that is known of the Mother of Jesus in biblical times, and tells of her Son's life as seen through Mary's eyes.

Bible Children, (Lippincott Publishing Company, Philadelphia) tells the stories of the childhood of some of the Old Testament figures: Cain and Abel, the first children to be born into the world; Isaac, Miriam, Samuel, David and many others become living people to the six-year-olds.

One of the finest starting books is *The Small Child's Bible*, (Oxford University Press, New York). It contains seventy stories from the Old and New Testament, briefly told and well illustrated. It is not always easy for parents to tell the story of the Creation, of Adam and Eve, Cain and Abel, and the others, but every child must learn these stories and be taught to evaluate his own actions for good

and bad in the light of God's punishments and rewards. *The Small Child's Bible* is a good preparation for the Bible history that will be taught later in school.

The Catholic school child learns in his catechism about the sacraments and the source from whence they came. Next to the catechism come Bible stories, Church history, the liturgy, and the lives of the saints. These are used concurrently, one supplementing the other.

The Confraternity of Christian Doctrine, an association of the faithful erected by ecclesiastic authority, has among its purposes the religious education of all Catholic children not in Catholic schools. This Association, organized on parochial, diocesan and national lines, has outlined and arranged an exhaustive course of study for these children whether they are taught their religion at home, in Sunday school or in vacation schools.

These lessons as well as those learned in Catholic schools can be furthered by the parents during the evening reading time. Bible history learned in school or in study groups may be more deeply impressed on the child by the books at home or borrowed from the library.

Family reading is more important than many parents realize. It is not one of those things to be done when time can be found for it; rather, time must be made for it. Stories read aloud and shared by the family are not only enjoyed at the moment, but build good memories for the future. Family reading helps make learning attractive and it is a valuable and precious way of establishing high ideals and forming good moral character and stamina.

"But we ourselves do not have time to read, much less the time to read to our children," is the cry heard everywhere.

That sentiment calls for re-evaluation of what is truly important in family activities and what can be put aside. No vast amount of time is necessary for this worthwhile project. A great deal can be accomplished in ten minutes a day, say at bedtime. If that is not practical, reading at the table at the end of the evening meal is a fine custom. Before the family rushes off for the evening

activities read a few pages from stories of the greatest heroes of all times. This is a pleasant way of establishing sound moral and spiritual values without nagging and scolding. *The Catholic Picture Bible*, (Catholic Book Publishing Company, New York) is a welcome book for this purpose. The stories are short and the pictures vivid. The book has fine biblical maps for its endpapers.

With the Bible through the Church Year, (Pantheon Books, New York) is another illustrated, read-aloud book for families to share.

There are many coloring books of Bible stories. *Catholic Bible Play Book*, (Seahorse Press, Pelham, N. Y.) will help the child to understand and enjoy verses and stories from the Bible by means of pages to color, figures to cut out, games to play, dot pictures to draw and simple puzzles to solve.

The Crusade, by the Maryknoll Sisters, (J. J. Crowley Company, New York) presents the Old and New Testament in story and colored pictures in an interesting and instructive way for the grade school pupil.

Stories from the Old Testament from Adam to Joseph, (Sheed and Ward, New York) is a new and colorful picture-story book.

The Bible Story; the Promised Lord and His Coming, is the latest of the Vision Books (Farrar, Straus and Cudahy, New York). The story begins with the Creation and the promise of the Redeemer made by Almighty God to Adam and Eve before their banishment from the garden. It follows that promise through the Old Testament into the New, with its fulfillment in the birth, life, death and resurrection of our Lord. That book was written with the hope that its introduction to Holy Scripture would inspire the nine to fifteen-year-olds to turn to the Holy Bible to enjoy its beauty and grandeur when they have learned how to read it and understand it.

When that time comes there is an excellent book which adults will find useful in helping them to guide these young readers into the pages of the book of books. Its title is *How to Read the Bible*, (P. J. Kenedy and

Sons, New York). This book makes it quite simple to find one's way through verse, chapter and book of the Holy Bible.

There is no lack of material for use of the Bible with Catholic children. An honest search will bring to light a vast treasure of reading and illustration. In fact there are so many books for this purpose that all could not be mentioned here. Many important and valuable titles have had to be omitted. All of those included here are good, and fulfill their purpose of introducing Catholic children to the great heroes of God's Book, the holy ones

who embody the highest moral and spiritual values of all the ages.

These men and women, who have thought and lived the high ideals which we so earnestly desire to instill in our young, are brought before them as real people. They are real people who have faced temptation and resisted, who have learned patience through trials, who have grown strong through adversity, who have found courage through fear and have with all their hearts and souls, minds and strength, tried to follow in the footsteps of their Lord and Saviour, Jesus Christ.

IX

The Use of the Bible With Children

By Norman F. Langford

Board of Christian Education, Presbyterian Church in the United States of America

IF THE BIBLE is regarded as a source of religious folklore, there is no great problem in teaching it to children. If it is considered a treasury of moral truths, there is nothing difficult about its use with even the young child. In the first case it would seem sufficient to acquaint the child with the biblical facts, characters and classical stories. In the second case, of course, the aim would be to drive home this moral wisdom and show how it can and should be applied to everyday life.

Both attitudes toward the Bible are common enough, and both kinds of purpose in teaching it are vigorously pursued. It cannot be said, however, that the results of either approach are impressive. Vast numbers of people inhabit the church, equipped with the scanty armory of Bible stories and passages they heard at church school long ago — but understanding little or nothing of even this meagre store of knowledge, having no perspective as to the Bible

as a whole, and incapable of translating into Christian action the words that stick in their minds. The most that can be said for the purely factual approach is that it provides some basis of knowledge which lies open to interpretation. Even this, however, sometimes proves to be a doubtful advantage, if premature exposure to biblical passages creates a permanently infantile attitude toward the scriptures. It is difficult, for example, to shake off childish understandings of such stories as Daniel in the lion's den — a story which can be really grasped only in the light of the whole Old Testament development. Daniel has perhaps become fixed in the mind as simply the tale of a great hero, rather than in relationship to the issue of faithfulness to God in a place of exile and the faithfulness of God toward his servants. Thus biblical knowledge degenerates into folklore.

One cannot give even a reserved approval to the moralistic method of Bible teaching.

For when the Bible is so understood and taught, it is not a question of ill-digested knowledge but of actual distortion. Nothing is so alien to the scriptures as the idea of a repository of timeless moral truths. The dynamic character of biblical ethics becomes wholly lost to sight, and maxims and precepts replace the living word of God, as promise and commandment, addressed to people in particular situations. This distortion becomes especially marked in the case of Jesus' teachings, which are made to seem plausible, sensible and readily applied, instead of enigmatic and original as they really are.

This brings us to the central problem of the use of the Bible with children. On the one hand we are teaching persons of immature development. On the other hand our subject matter is not only adult in character but when rightly grasped is also recognized as strange, unexpected and out of harmony with every day ways of thinking. Historically speaking, we might perhaps say that the oriental origin of the Bible imposes modes of thought that our minds find baffling. But more than that, the theological character of the Bible introduces new perspectives to which it is hard to adjust. Indeed, we are not called upon to adjust ourselves to the Bible, but rather to let it break in upon us ever anew with its own strangeness. We are called upon to let ourselves be startled by what Karl Barth has called, in a famous phrase, "the strange new world within the Bible."

If the Bible is taken with this degree of seriousness — in terms of what it wants to say rather than in terms of what we would find it convenient for the Bible to say — then the problem of using the Bible with children becomes formidable indeed. Both approaches mentioned at the beginning of this article — the purely factual, and the moralistic — are actually accommodations we make with a view to human nature. They are not serious ways of treating the Bible for what it really is. If the Bible is addressed to the understanding, and should therefore be meaningful when opened to a

person of any given age, and if it has a perspective that challenges our commonplace ways of thinking, then it is evident that to teach it usefully to children is a task that makes severe demands upon our resourcefulness.

The difficulty is compounded by a further consideration. With young children especially, the Bible may not only lack positive meaning: it may actually make a negative impact. Experts in the field have come to recognize that the small child may be very sensitive to the apparent implications of some of the stories told conventionally to children. For example, the familiar story of Moses in the bulrushes, or of Samuel being taken to the Temple, may awaken fears of being separated from home and parents. Great delicacy must be employed in telling such stories, if they are used at all, in order to avoid reactions of anxiety.

In respect to this problem, we need to remind ourselves that the difficulty referred to does not arise merely because of the immaturity of a small child's mind. It arises because of the nature of the Bible itself, which deals realistically and profoundly with the depths of human existence. Indeed, it summons men to insecurity, suffering and death. There is no higher peak in the Old Testament than Isaiah, Chapter 53. In the New Testament everything revolves around the passion, death and resurrection of Jesus Christ. The life of discipleship is a life of self-denial, which no man would by nature seek but to which the people of God are called by a voice which they cannot or dare not disobey. The traumatic possibilities within Bible teaching are thus inherent in the biblical record and message.

Yet we must at the same time remind ourselves that the Bible is not a book of gloom and doom, even in its traumatic aspects. It is written that we may have life — life perhaps gained through death, but life indeed, life eternal. Its message is of the love and goodness of God, who freely gives his grace to those who in no way deserve it. In other words, the import of the Bible is joyful. The insecurity to which the disciple

is summoned is the way of trust in God. This may give us our needed clue to the use of the Bible with children. For it is suitable to begin and end with that which tells of the goodness of God. That is what the Bible is about. The darker colors may eventually be displayed, but only in the complete picture of God's grace. The fact that sin is *forgiven* is what makes the very idea of sin meaningful at all. The fact that God *creates* makes it possible to come to terms eventually with the Bible's many accounts of death, destruction and ruin. That it is *Jesus* who is Lord makes it possible to learn the joys and hazards of discipleship. "The strange new world within the Bible" can be seized upon with exhilaration, if the Bible is opened with a view to exhibiting the excitement and the hope that the Bible's world presents.

The Bible with Kindergarten Children

With these thoughts in mind, we may proceed to outline some of the things that can be done at several age levels. The kindergarten child, ages four and five, manifestly is not in a position to see the perspective of the Bible as a whole. Here there must be a very high degree of selectivity on the part of curriculum makers, teachers and parents. It can be taken as axiomatic that at no age should Bible passages be taught without regard to meaning, and therefore very simple passages as a rule are in order for the kindergarten child. But it is equally axiomatic that no age is capable of exhausting the meaning of any part of Scripture, and that there will be overtones — just because the Bible is what it is — that transcend exact articulation by either learner or teacher. Short, poetic passages are helpful in giving little children a sense of the Bible as a book that speaks from beyond the familiar world. The creation story has great potentialities, because it so joyfully speaks of the goodness of God's creation. Light and earth and growing things and people are illuminated by the love and grace of God.

Narrative passages suitable for small chil-

dren are few in number, because of the considerations mentioned in the first part of this article. It is exceedingly difficult to find stories for kindergarten children which make any sort of sense, in terms of either the Bible's intention or the child's understanding. However, some of the early Old Testament stories may be helpfully dealt with, though of course with very limited perspective as to how they fit into the biblical pattern.

Even stories about Jesus that are meaningful for this age group are not numerous. Those that do have some meaning, however, possess the great advantage that they can be used repeatedly without too much danger of boring the children. The nativity narratives are helpful, not only in telling how Jesus was born, but in building up the sense of something special, something mysterious but not frightening, about Jesus. Much can be made of the portrait of Jesus as one who "went about doing good . . . for God was with him." The stories of healings contribute strongly to this impression. On the other hand, it seems unwise to introduce into the church school class stories of the passion or the resurrection, though these themes may be discussed in the intimacy of the home if occasion arises.

The feeling that in all things God has a plan for his people may be stimulated by the judicious choosing of passages from both Old and New Testaments. He creates the world as good, he sustains it, he calls forth the praises of his people, he sends Jesus to make love and forgiveness prevail — such elements of biblical theology may certainly be suggested by appropriate accounts, psalms and stories. It can also be shown how important God was to the people of the Bible, just as he is important to his people today. Brevity and pointedness are highly desirable in passages for kindergarten children.

Probably a great deal of research needs to be done to discover somewhat unexpected verses and passages in the Bible that are more helpful than the stories conventionally told. One experiment made in the curriculum of the Presbyterian Church U.S.A. was to take a passage from Ecclesiastes — not at

first glance a promising book for the kindergarten — and weave a modern story around it. The passage is in Ecclesiastes, Chapter 3, having to do with the time that God has set for all things. The modern story is about a boy who, not wanting to stop his play, stopped the clocks. At once his whole universe began to fall into disorder. In this context the story (drawing directly upon Ecclesiastes) shows in effect that the whole order of life springs from God's love for his creation. That there is "a time for everything" is seen as the result of God's love and grace, not merely as a fact of natural law. Probably careful re-examination of the Bible, with this intention in mind, would yield many other unusual resources for kindergarten teaching.

The Bible with Primary Children

At the primary age, six to eight, the story as such comes into much greater prominence. Stories, whether biblical or modern, need to have well-rounded plots, in contrast to the brief and suggestive verses appropriate for kindergarten children. The sense of God's plan, already referred to in connection with kindergarten children, can become much clearer through narratives that show how God acted of old. Thus the stories of the patriarchs and kings are exceedingly helpful. In contrast, it is very difficult to deal effectively with the prophets. For there is usually little story connected with the prophets, or at any rate little that is comprehensible at this age; and the straight teachings of the prophets do not make material that is easy to use with primaries.

In New Testament teaching, much that was rather implicit at the kindergarten level can become far more explicit: for example, the meaning of forgiveness as this is shown in the gospel story. It is also now possible to deal specifically with the death and resurrection of Christ. It can be shown how lives, such as Paul's, were affected by knowing Christ.

A further advance is that the Old Testament can be somewhat connected up with the New, despite the hazy time sense of

primary children. This can be done through dwelling on how the people longed for a Savior, and how Jesus fulfilled this hope.

The primary age is one at which memorization, dramatic material, and discussion come far more readily than earlier. This observation, while it relates to teaching method, poses anew the question of what to do with this resourcefulness. Here arises the temptation to take advantage of the pupil's aptitude for learning in order simply to teach him facts. Certainly it will be to the child's advantage to learn facts about the Bible, and his curiosity is an asset. However, the intended impact of the Bible must be kept in mind. It is still necessary to dwell on the integrity of God's plan for his people, his purposefulness in creation, his work in redemption, but at this age level more clearly. Supplemental information, while useful, must not be allowed to become essential (for instance, facts about life in biblical times). *That God is good* is the message that must be thrust home to the primary as to the kindergarten child. To this, however, can be added the thought of God's vigor and energy, as displayed in Old Testament stories. It may be that we who are engaged in Christian education err on the side of squeamishness, particularly with third grade children. Some sense of the *drive* of God's work, even through the use of stories that are startling and raise serious questions, can surely be attained by children of this age.

The Bible with Junior Children

At the junior age, nine to eleven, it may be supposed that children are capable of wrestling with meanings, even in fairly difficult biblical passages. Two things are involved here. One is the sense of the Bible *as a whole*, which has been attained only slightly up to this age. Every effort should be made to help junior children view the Bible in some kind of sequence, so that he can take in the whole picture of God's unfolding work among his people. The other point is that particular passages can be struggled with fruitfully. Thus it becomes suitable to introduce the prophetic writings,

to a degree not practicable at the primary age level.

At this age we would desire that the junior should hear the Bible as a word *spoken to him* in his particular situation. The elements of any human situation are complex, and we should not suppose that the meaning of the Bible for juniors can be reduced to absolute simplicity. To know what the Bible says to a junior where he is will take struggle on his own part and on the part of the teacher. But this is the task that must be confronted.

Except for passages that are academically too complicated or obscure, it may also be assumed that the junior is ready to be presented with anything the Bible has to say. This is not merely a matter of intellectual competence. The teacher of juniors can do justice to neither the Bible nor the pupil if he shrinks from the truly hard sayings of

Scripture — hard, that is to say, in terms of their implications for life. As a child moves up through the junior years, he is in a transitional stage looking toward the great decision he will be called upon to make (probably as a junior high) in confirmation. He will not be prepared for it, if he has been spared the recognition that the Bible does not say what other books say. "The strange new world within the Bible" must be shown to him, without yielding to the temptation to modify biblical teachings so as to square better with the ways and the thoughts of this world in which *we* live. The Bible is not just sanctified common sense, and the junior is entitled to realize that this is so. In the realization of what the Bible actually is and says, a child may learn to rejoice. He may get at least an inkling of what it means to be a disciple of Jesus Christ, and discern that although hard this is the way of life abundant.

THE INTERNATIONAL LESSON ANNUAL — 1957

edited by CHARLES M. LAYMON

lesson analysis by ROY L. SMITH

This is the book that teachers have long hoped for — to give them the latest and most reliable information they need to bring superior interpretation and understanding of the International Sunday School Lessons to their classes. Contains these valuable helps:

TEXT: both King James and Revised Standard versions

EXPLANATION: by a distinguished biblical scholar

APPLICATION: to life today

TEACHING SUGGESTIONS: step by step suggestions only \$2.95



at all bookstores

ABINGDON PRESS



BEACON LIGHTS IN THE FIELD OF RELIGIOUS EDUCATION

BOOKS which put forth a new approach based on the philosophy that religious education, freed from the restrictions of creeds and closely allied with the ordinary experiences of childhood, can be an exciting adventure leading to mental maturity.

Three by Sophia Lyon Fahs

"Her influence in the field of religious education has crossed denominational lines . . . a deep understanding of the religious and psychological needs of small children."

—*Religious Education*

Today's Children and Yesterday's Heritage: A Philosophy of Creative Religious Development

This book was selected one of the "50 outstanding religious books of the year" by the Religious Books Round Table, American Library Association. \$3.00

Consider the Children — How They Grow

Written in collaboration with Elizabeth M. Manwell.

Honorable Mention Award, *Parents' Magazine*: "Warm and wise presentation of the needs of children up to five, with emphasis on their growth in religious experience." \$3.00

The Old Story of Salvation

The most influential epic of western culture, assembled from all parts of the Bible to form one great drama. The story is followed by an interpretation in the liberal tradition. \$3.00

By Edith F. Hunter

The Questioning Child and Religion

Many teachers and parents cooperated to give this study the widest possible variety. Based on actual experience, with real case studies, it is written to help parents and teachers achieve deeper understanding of the powerful emotional factors that lie behind the questions children ask about religion. \$3.00

**STARR KING
PRESS BOOKS**

**The Beacon
Press, Inc.**

25 Beacon Street
Boston 8, Mass.

In the New Beacon Series in Religious Education

you will find outstanding books that help young people understand the problems of growing to maturity and appreciating the religions of the world. There are titles for parents and teachers who must counsel those growing up; read-aloud books for very young children; books for older children and teenagers. Write today for your 20-page booklet that gives full details and outlines the philosophy behind this much-needed series.

SAMUEL PETTY FRANKLIN

1895-1956

FOR THOSE of us who were privileged to work with Dean Samuel P. Franklin and to know him intimately, no brief statement could possibly express our appreciation of his achievements and leadership nor the depth of our loss when a serious illness struck him down in the prime of life, forced his untimely retirement and finally brought him to the end of the way on October 13, 1956.

From the very beginning of his career, Dean Franklin was recognized as one of the ablest leaders in religious education. Soon after graduation from Union College in Kentucky, he was called back to his Alma Mater to head its department of psychology and religion. Four years later, he was selected to develop a new department of religious education at Baldwin-Wallace College. His outstanding abilities led him immediately into leadership in the larger church life of the city of Cleveland, where he took a responsible part in the work of the Cleveland Church Federation, serving for a brief time as its educational director and for a number of years as chairman of its Department of Christian Education. He gave constructive guidance in the development of both denominational and interdenominational policies and programs, particularly in the field of leadership education. Many of his students at Baldwin-Wallace and his associates in the Church Federation now occupy positions of national prominence.

He came to the University of Pittsburgh as professor of religious education in 1931. During his professorship he placed his department upon a firm foundation, related it significantly to the total life of the community, and made it one of the strong and influential centers for graduate study in religious education. Cooperative programs with the theological seminaries in the area, effective contact with local churches and with county and state councils of religious education, and the integration of programs

of religious education with general education made it possible to extend rapidly the possibilities of graduate study for clergymen and other religious leaders. He worked persistently to make such study not merely an academic procedure but an integral part of the total life of church and synagogue.

He was a devoted member of his local church and an ordained clergyman who took seriously the responsibilities of his own denomination. But his interests were broadly catholic and he was able to work in close cooperation with leaders of all faiths. The clergy of all denominations held him in highest esteem and he made an outstanding contribution to cooperative and inter-faith relations throughout this area. For many years he served as an active member of the Executive Committee and of the Board of Directors of the Council of Churches of Allegheny County and contributed greatly to the increasing effectiveness and prestige of this organization. As Chairman of its Commission on Weekday Religious Education, he guided the construction of a series of lesson courses which is still widely used in weekday church schools throughout the nation. He was an active participant in the work of such organizations as the National Education Association, the International Council of Religious Education, the National Conference of Christians and Jews, and the Religious Education Association.

He was elected President of the Religious Education Association in 1948 and served until illness made it necessary for him to retire. He was president for nearly seven years, possibly the longest term of any single individual. For fifteen years prior to his election to the presidency, the R.E.A. was without paid professional leadership. As President, Dean Franklin made an extended trip to religious centers throughout the country in November, 1948, touching cities from the eastern seaboard to the west coast. On this trip he discussed the relation of religion to education in a number

of university convocations, student assemblies, faculty meetings and local community councils. Under his leadership a national expansion program was launched; and, upon his insistence, plans were consummated for employing a full-time General Secretary. The Fiftieth Anniversary Convention, held in Pittsburgh in the fall of 1953, is considered by many as one of the most significant meetings of its kind in recent times. The rapidly expanding program of the Association during the last few years was made possible largely by the vision and the faith of President Franklin and his ability to inspire confidence and support on the part of the membership.

Dean Franklin made an outstanding contribution to the development of the School of Education at the University of Pittsburgh during the ten years he served as its dean. The morale of the faculty was greatly improved and effective cooperation was established between this School and other departments in the University, particularly in the program of doctoral studies. Throughout the period of his deanship he served as the Permanent Chairman of the Western Pennsylvania Education Association, a tribute to what his colleagues thought of his leadership. The Pittsburgh Chapter of Phi Delta Kappa, an honorary education fraternity, is one of the largest in the country, including several hundred educational leaders from a wide geographical area. The Pitcairn-Crabbe Foundation Lectures, "Education and Human Values," which Dean Franklin sponsored, are nationally known and bring to the University and the city of Pittsburgh outstanding scholars in many fields who discuss educational problems and values from their respective viewpoints.

In his personal life, Dean Franklin maintained a remarkable degree of balance and proportion. Coming out of a conservative religious background, he retained his convictions and his respect for the essential values of religion. Trained under capable and critical scholars, he was objective in his thinking and could state his convictions in terms congenial to the modern mind. He worked hard at his profession, but he was

not bound by it, developing competence and skill in many other fields, notably art, music and literature. One of his continuing interests was the Quiz Club, an organization of men meeting monthly for the consideration of scholarly papers presented by members. Dean Franklin's papers always dealt with timely and significant topics. He wrote only occasionally for publication; but his articles, particularly those dealing with the relations of religion and education, are regarded as among the most important in this field.

As a conversationalist Dean Franklin had few equals. He was always ready with an appropriate remark, usually one penetrating and witty. He was a Kentuckian by birth and he shared many personal characteristics with another great Kentuckian. Like Abraham Lincoln, he was tall and angular in build. Before illness struck, he could cut logs for his fireplace quite as effectively as could the Rail-Splitter himself. He had a keen sense of humor and a rich repertory of stories, many with a rustic flavor, which he used with telling effect around the luncheon table, in committee meetings and in the classroom. He was extremely modest with respect to his own abilities and accomplishments. He never sought for himself any honor or recognition and he accepted those which inevitably came to him with apparent surprise and often with seeming reluctance. He was a man of unimpeachable integrity. If a thing seemed honorable and right to him, he always supported it unreservedly; if it seemed wrong, he could be depended on to oppose it. A colleague at the University of Pittsburgh, an associate for many years, recently made this personal tribute: "He was always a tower of strength among us. From the standpoint of character, he was one of the greatest men I have ever known." As one who worked with him for ten years and who knew him intimately, the writer gives this sentiment his ready and deepest assent.

LAWRENCE C. LITTLE

Director of Courses in Religious Education, University of Pittsburgh

LEO L. HONOR

(As the time of his death from a heart attack October 24, 1956, Leo L. Honor was Professor of Education at Dropsie College for Hebrew and Cognate Learning, Philadelphia, Pa.)

THE NAME Leo L. Honor symbolized the ideal Jewish teacher. For more than four decades Dr. Honor dedicated himself to teaching. He considered it a calling. In his personal life, and in his relationships with students, colleagues and the community at large, he typified the tolerant, modest and gentle educator. Contrary to prevailing practices, he never indoctrinated his students to accept his convictions as the only truth. He preferred to suggest inquiry into all schools of thought and all views, guiding his students to the point where they wanted to draw their own inferences as to the philosophy of life to which they would prefer to adhere. He practiced the theory which he advocated: that of diversity in unity. He was not disturbed by the multiplicity of factions in religious education, provided that they all strove honestly for a good and sound education.

While Dr. Honor encouraged and tolerated diversity of opinion, he advocated at the same time the common unity which underlies all differences.

We have come to admire Dr. Honor because of his great and abundant love for all people and because of his readiness to lend an attentive ear to the wise and the unwise, to the mature and immature, to students and teachers alike. Some of us have taxed his patience time and again, but he never manifested irritation. Always he radiated friendship, warmth, and understanding.

Both among the professional and lay leaders in Jewish education Dr. Honor personified the conscience of the Jewish tradition which bids us to respect one another and not to find fault with one another. And yet, Dr. Honor did not believe in peace at any price, in any compromise that entailed deviation from basic principles.

He was a man of great intellectual integrity and sought in people and in their deeds honesty above all. Hence, the universal feel-

ing of all people connected with the Jewish educational enterprise that Dr. Honor was the teacher par excellence. These attributes led to Dr. Honor's frequent role as an arbitrator and mentor in crises, and on occasions when grievances arose among colleagues. He was *persona grata* to all parties in the dispute. His advice was sought and his judgment accepted, without reservations.

Dr. Honor joined the Religious Education Association in the early 'twenties when he served as registrar of the Teachers' Institute of the Jewish Theological Seminary of America. He saw in the REA an excellent means to bring together men and women engaged in religious education for an exchange of views and opinions with regard to the furtherance of religion and moral values in American life, especially among the youth. Dr. Honor joined the Board of the REA in the late 'thirties and served on numerous committees to the very end of his life. He was a member of the Editorial Board of RELIGIOUS EDUCATION and made a special effort to assist the editor in obtaining important articles from many leaders in Jewish religious education.

A day before Dr. Honor's death an issue of *Jewish Education* came off the press. It was dedicated to the memory of Dr. Chipkin. Dr. Honor wrote an editorial comment which has these opening lines: "Dr. Chipkin, our editor, the devoted and consecrated worker in behalf of Jewish life, culture and education in America, our loyal friend and colleague, has been taken from our midst. He is missed at every step and turn, but although missed, his influence continues to be felt and he is ever with us." This statement can also be applied to Dr. Honor. His influence will continue to be felt and will ever be with us.

JUDAH PILCH

*Executive Director, American Association
of Jewish Education, New York City.*

Secular Existentialism – A Critique

Joseph H. Lookstein

Rabbi, Congregation Kehilath Jeshurun, New York City

"**W**HAT CAN be said from the very beginning is that by existentialism we mean a doctrine which makes human life possible. . . ." While not a definition, this is a declaration of the manifesto of the prophet of secular existentialism, Jean-Paul Sartre.

Save for a few impressions of him provided by journalistic gossipers, Sartre remained a relatively obscure figure up to recently to multitudes outside of his native France. Yet it is undoubtedly true, as one of his translators says, that " . . . people have obscurely sensed that Sartre is occupied with a philosophy that is immediately involved in the peculiar confusions that beset this generation in all aspects of its civilization, the private as well as the public."

And, indeed, only a generation like ours, exposed to crisis and frustration, could bring forth such a grim and bleak philosophy. It is only in the gruesome atmosphere of war, devastation, brutality and suffering that such an intellectual monstrosity could be spawned. In the cellars of the French Underground stood its cradle. Out of the ruin and despair of an occupied France it came, product of the travail and agony of a people writing under the tyrant's heel. In an era of global war was it born, in days of terror, turmoil and infamy. The unleashed atom strained and split and brought forth — Existentialism.

What does this philosophy teach? There is no God and no Divine Providence. There is a universe, to be sure, but without purpose. As for man, he is what he is because that is what he wills to be. He is endowed with no soul that gropes for the light. He remains unaffected by the environment — organic, inorganic, or human — that surrounds him. His nature cannot be molded or changed by the influences of life, material or spiritual.

He remains alike impervious to the caresses of love and the repulsions of hate, the delights of pleasure and the depressions of adversity, the warmth of friendship and the chill of solitude, the call of God and the seduction of the devil. Paraphrasing the poet, if you prick the existentialist man he will not bleed, if you tickle him he will not laugh.

Indeed, existentialist man is on his own. He alone is responsible for his nature and for his choices, and hence for his destiny. He is the captain of his ship, but alas, in a universe without purpose, he has no port into which to sail.

The apostles of existentialism refer to their philosophy as "liberating and frightening." Liberating in a sense it is, for man is on his own with full freedom to be what he pleases, to do as he pleases, and to go where he pleases. But being on his own and, as it were, all dressed up with no place to go — how frightening this philosophy is!

To understand the full implications of this philosophy it is necessary to recognize certain existentialist premises and their consequences. These are:

First, existence precedes essence. In the realm of "things" there is invariably a producer and a product. The product is first conceived by the producer. He visualizes the "essence" of the product before he brings it into being, or into "existence."

The same principle would apply to man as a product. God, the producer, conceives man in "essence" and then brings him into "existence." Under this conception, man, like all things in life, is the result of a process which follows the principle of "essence precedes existence." In one formulation or another this has been the operating principle of philosophy through the ages.

Existentialism of the Sartre variety denies

the existence of God. Hence, man came and comes into being without having been priorly conceived in "essence" by anyone. Man's existence, therefore, precedes his essence. No one endowed him with anything. No properties were assigned to him and no attributes were conferred upon him.

What are the implications that flow from this point of view? Man is what he himself conceives himself to be. He will be no more and no less than what he makes of himself. "Man is at the start a plan which is aware of itself" — is the way Sartre puts it. He is, in other words, a blueprint with consciousness. This blueprint is drawn by himself, not by a heavenly architect. In the course of life this plan will be realized of itself, by automation, as it were. To be sure, man will be called upon to make choices and to exercise his will so that his life-plan may be realized. But these conscious decisions on his part will be secondary to the "earlier, more spontaneous choice that is called 'will.'"

The principle here enunciated is called by existentialists *subjectivism*. Simply stated, subjectivism is the utter preoccupation of man with himself. This preoccupation involves two conclusions. First, that man is what he makes of himself. And second, that what he makes of himself cannot be undone, altered or modified by any external force or influence. The matter may well be summed up by a biblical paraphrase: "And man created man in his image, in the image of man did he create him."

That, of course, is a heavy responsibility for man to bear. He is the author and creator of his own self. That is responsibility enough. But he is more than that. He is his own providence, designer and master of his own destiny. That compounds the responsibility. But it does not end there. What he does with and to himself is reflected in others, in mankind as a whole. He decides to marry and raise a family. His motivation may be love or companionship or passion. Before long, however, he has established for everyone the institution of monogamy. He chooses a profession for himself, but willy-nilly he is involving others and determining an entire economic and social pattern. Every action

and decision, however personal it may be, enmeshes others in a wide web of consequence. And the weaver of the web is man. How terrifying the responsibility when man replaces God. Uneasy, indeed, lies the head that wears the divine crown.

Confronted by this constant and relentless responsibility, the existentialist is assailed by a variety of emotional moods. The first of these is anguish — gnawing, mordant and persistent anguish. So much so, that existentialists actually say that man is anguish.

Am I right or wrong? Is my choice good or bad? What proof is there for my action? What proof even of my being? Is it I who am I? And yet in spite of all these doubts and uncertainties I must act. Quietism or inaction is impossible. Resistance or passivity is futile. Hence I choose, I proceed, I act — and I tremble.

The second mood to which existentialist man is victim is forlornness. It is a natural consequence of the existentialist conclusion that there is no God. There is no God, hence man is on his own for better or worse. To quote Sartre, "Indeed, everything is permissible if God does not exist, and as a result man is forlorn, because neither within him nor without does he find anything to cling to."

If God does not exist, then human nature is not of His making. He implanted no evil inclination in us nor did he confer any good intentions upon us. Hence, you cannot blame man's actions upon his nature. "Behold, I was created in iniquity; and in sin did my mother conceive me." This prayer of David is impossible for existentialist man. He has no one to blame. He is forlorn — without excuses.

If God does not exist, then there are no laws, no standards, no values, no commands by which to regulate conduct. Man is forlorn — there is no one to guide him and no normal pattern to instruct him.

If that be so, then what does determine the action and conduct of existentialist man? The answer given by the existentialist is that man, since he cannot turn outward to his environment for guidance and upward to God for approval and sanction, remains with only

one other direction — inward into himself. Within the recesses of his being he will discover instincts and feelings to direct him. They are the arrows and road marks by whose aid he can advance on the highway of life. They not only point the way, they also propel him into motion. They not only direct man, they even catapult him into action.

Are these instincts and feelings dependable guide posts? And what proof can man have of their dependability? What evidence is there that, by proceeding whither instinct directs, he will reach the desired goal; that, by performing as feeling dictates, he will be doing what is right, what is good and what is true?

Again, the existentialist turns to man for the answer. The validity of an act is the act itself. If this is what man does, then this is what he should do. The barometer of truth and goodness is man. "Should I do this?" man asks. "Do it," is the existentialist command, "and you will then find out." "Should I have done this?" man asks in perplexity *post facto*. "The fact that you have done it is proof that you should have done it," is the confident answer. Shoot, and ask questions later. Indeed, don't even ask.

Let us cite a few examples frequently found in existentialist writings. Does one love his mother or his father? The only way to discover is to perform an act of love. Is the love for a parent so deep that it may preclude marriage, a career, prolonged separation, choice of friends and a multitude of other involvements incidental to life? The only valid conclusion lies in the response of an individual. When man leaves his father and his mother and cleaves unto his wife and they become as one flesh, he has acted, and by that act, impelled from within, he has determined value and confirmed judgment. If, on the other hand, he chose the family hearth, the father's authority, the mother's love, then he not alone pronounced sentence on himself but also rendered a moral opinion against which there is no redress or appeal.

Similarly, if a man is confronted by the problem of patriotic duty. Should he kill or be killed? Shall he proceed on the premise of "my country, right or wrong?" Does

patriotism transcend personal loyalties to family and to friends? Is the Fifth Amendment valid or may it be abandoned in periods of nationalist fever and mass hysteria? Is criticism permissible or does one don the straight jacket of ruthless conformity? How shall one resolve all these conflicting issues and how behave in the face of the paradoxes that they pose?

Again the existentialist counsel is, action. Choose, decide and act. Once the act is performed, it is the witness of his decision and an advocate of the moral validity of that decision.

Behavior on the basis of such criteria, subjective and instinctual, is not simple. Hence the anguish of existentialist man and hence his forlornness. He is free to act, but he is not happy about it. He is his own law, his own judge, his own Bill of Rights. His Declaration of Independence is in fact so complete, so final, that he experiences independence in solitary forlornness.

In addition to anguish and forlornness, existentialist man is also subject to the mood of despair. This despair stems from the fact that man can never act with certainty, confidence or hope. He can only act on the basis of probabilities. He cannot rely on the support of others whom he does not know any more than he can depend upon a God whom he has not seen. The Talmudic injunction that "It is not for you to complete the work" the existentialist will not hearken to. To hope that others will complete what he initiated is to hope in vain. That is not within the realm of probability. There never may be others; they may not care; they may not succeed. Where there is no hope, there must be frustration. When the earth is void and empty, then darkness rests on the face of the deep. When the human personality is not tenanted by hope, then the vacuum is filled by despair.

This, briefly, is the essence of existentialism of the secular variety as expounded by its principal exponents — Jean-Paul Sartre, Albert Camus (*L'etranger*), Maurice Blanchot (*Faux Pas*) and others.

What claims do these apostles make for their doctrine?

First, they contend that their philosophy is one of action as opposed to one of reflection or speculation. Man is what he does and not what he thinks. The old principle of Descartes, "*Cogito, ergo sum* — I think, therefore I am," is reversed to read, "*Sum, ergo cogito* — I am, therefore I think." Being and doing are the manifestations of life and not thought and contemplation. Hence the existentialists would impress upon us that they are foes of quietism and passivity and champions of energy and dynamism. On the words, "And Jacob sat," the sages remark that when man sits Satan visits him. The existentialist would readily approve this comment. Sitters are abhorrent to him and "sitting pretty" is impossible in his eyes. Action is the supreme virtue.

The second claim of existentialists is that theirs is a doctrine of 'tough optimism.' It is tough because it recognizes the grim realities of existence and confronts them heroically. It is optimistic because the outcome of the confrontation depends solely upon man. His destiny lies within himself. God cannot help him nor can the devil thwart him.

The third claim, which derives from the second, is that here, at long last, man acquires true dignity. He is not an object as all philosophy, materialistic and idealistic alike, regards him. He is not an ensemble of physical elements, nor an image of the divine, nor a complex of passions and emotions, nor a creature like unto all others. He is *sui generis*, a man. He is born into the world against his will, but once born he is thereafter able to exercise his will. He is, in the words of Sartre, "condemned to freedom." Condemned, because he was born without being consulted; free, because he may choose as he pleases and act as he himself wills to act.

Add one final claim of existentialism. If man has no God he is not necessarily alone for he has his fellow man. True, he cannot influence his fellow man nor be influenced by him, because every man is subjective unto himself. But because man realizes and comprehends his own subjectivity, he can better understand and be sympathetic to the subjectivity of others. "Hence," says Sartre, "let

us at once announce the discovery of a world which we shall call inter-subjectivity; this is the world in which man decides what he is and what others are."

These are the claims of existentialism. How valid are they and the entire philosophy upon which they are based? Do we have here a way of life for our day or are we merely dealing with a reaction to the crisis of our age? This intellectual revolution, for that it is, is it merely a gruesome fad, or does it contain seeds of permanent value? Is it a prophecy of promise or a nightmare adding further distress to an already afflicted generation. Will it plunge us into a deeper abyss of darkness and gloom, or will it lift us to behold a brighter dawn and a better day?

Let us immediately admit that existentialism had to come. It was a natural consequence of the bitter experiences and shattering frustrations of our century. When the world becomes a jungle, then, in the language of Shakespeare, judgment is fled to brutish beasts and men lose their reason.

Let us trace the steps that lead to such a melancholy state.

It begins with the "death of God," an eventuality predicted by Nietzsche, a century ago. A man who loses his wife is, according to our sages, as one who sees the temples destroyed. A man who loses his God is the most tragic of all widowers, for his entire world collapses about him.

It was not unnatural for many of this generation to lose God. "God let us down" was the conclusion of multitudes. Two major wars in one generation. Millions slaughtered and maimed. Entire peoples and whole races doomed to annihilation. For nigh two decades tyranny stalked the earth and wickedness prospered. Madmen tramped and goose-stepped and crushed an entire continent under their feet. Blond beasts tore civilization apart with claws and fangs.

And throughout it all God was silent. The victim heard no word of consolation, the perpetrator felt no hand of restraint.

But without God, life has no meaning and no purpose. The "will" of man is hardly an adequate substitute for the providence of

the divine. Why exercise that will; for what purpose; to what ends? Why be good? Why strive and strain? Why think, whether abstractly as the philosopher or concretely as the existentialist? Why? Why? Why? No "will," however powerful, can stifle this insistent, compelling and challenging "why."

When the existentialist abandoned God, he simultaneously doomed his "will" to the pernicious effects of muscular dystrophy. When God dies the "will" of man is a hopeless orphan whose sad fate is a slow and creeping paralysis.

Let us now examine the further claim of existentialism, namely, that it is a philosophy of action. Again it becomes necessary to consider the historic reasons for this conclusion. Why did existentialism accentuate the "sum" and virtually eliminate the "cogito?" Why did thought become subordinate to action?

Why? Because even as God failed so did thought fail twentieth century man. Reason let us down. All the rationalism of centuries could not avert the crisis and chaos that descended upon us. All the universities of Europe did not prevent the continent from becoming one huge and heaving mass grave. The laboratories of science became the cradles of the destructive atom. The teachers and intellectual masters became Hitler's professors.

But when thought is repudiated action is reduced to mere nervous energy. When reason is eclipsed, behavior becomes a series of spasms. An army in retreat is a beehive of activity. A victim of St. Vitus Dance is in constant motion. A horse on a treadmill is certainly moving and performing. Would all these be examples of purposeful actions even though they be conscious and even though they be resultants of inner will?

Read the novels of existentialist writers like Franz Kafka, André Gide and Sartre himself. Who are the principal characters in those novels; men and women of reasoned purposeful action? Indeed not. They are neurotics, pervers, homosexuals, simpletons, petty souls, cowards and cut-throats. What is the "arbitrary act" of André Gide that he makes his hero perform in *Adventures of*

Lafcoda? Without rhyme or reason he simply pushes a man whom he has never met before off a speeding train to certain death. Man is action. Is this action? Is the performer a man?

Ungoverned by thought, uncontrolled by reason, action is no more than a whim of the moment, a caprice of fleeting mood.

Let us proceed to the next claim of existentialism as a doctrine of tough optimism. Recall, that the toughness is explained on the grounds that man recognizes the reality of life, unadorned and unmasked. Recall, too, that the optimism stems from the fact that the outcome of the encounter with reality depends upon man alone.

Does existentialist man really meet the realities of life head-on? Is it not apparent that he confronts these realities simply because he cannot escape them? Does he enter the ring of life to battle an opponent whom he has studied and against whom he has planned a strategic attack? Actually, does he enter the ring volitionally or is he not carried in by his rather unsteady seconds, feeling and instinct? Is that toughness?

How optimistic can man be of the outcome under such conditions of battle? Does not the pugilist merely weave and shuffle, swing and stumble, punch and parry, steam and sweat until he drops in likely defeat or survives in meaningless victory? Can we not hear in the hushed arena of life the existentialist gladiators declaiming as of old, "*Ave, Caesar, nos morituri te salutamus* — hail ruthless and implacable Caesar of life, those that are about to die salute you." Such is not confidence and optimism. It is whistling in the dark caverns of existence.

On the other hand, is not optimism more likely when man can look to the past for guidance, to heaven for direction, to his fellow man for assistance and to the experiences of the ages for support and encouragement? The laws and principles that brought man hither can also direct him yon. The charts and graphs that guided mankind's course, slowly, haltingly, past many shoals and round countless detours, may they not, with some change and revision, provide him with happy escort along the odyssey of life? Why look

into yourself and fail, when you may look around you and above and succeed?

This brings us to the final claim of existentialism, that it is the redeemer and the reclamer of man's lost dignity. He is what he is because he alone wills it so. He is clothed in his own glory and draped in his own majesty. It sounds beautiful, flattering and convincing.

But it is? Is the whole doctrine of subjectivism an elevation or a degradation of man? Does man's dignity suffer when he hearkens to the call of the ages? Is Einstein less Einstein because he knew Euclid? Is Urey less Urey because he studied Einstein? Is Picasso less Picasso because he admired Raphael, even though he refused to imitate him? Are the modern composers less themselves because they heard Haydn and Bach and Beethoven? Is Edison's stature reduced because he benefited by Faraday's experiments? Is the inventor of the automobile diminished in importance because he learned from the builder of the oxcart? "Remember the days of old, consider the years of the generations, ask thy father and he will show thee thine elders and they will tell thee." This from Moses. Is man really less glorious when he sits at the feet of the master, consults at the hearth of the father, confides at the lap of the mother and prays for guidance at the throne of God?

The fallacy in the subjectivist aspect of existentialism lies in the fact that it contributes to man not pride but arrogance, indeed, not subjectivism at all but egoism. Pride is justified because it is based on valid attributes and attainments. Arrogance is mere pomposity. It is artificial and synthetic because it rests on imaginary endowments and on unreal potentialities. Existentialism has stripped man of conscience, of nature, of society, of his historical past and of his promised future. It has robbed him of his God and of his soul. And what did it leave him in place of these priceless possessions? A will, instincts, feelings, anguish, forlornness and despair. And these *shmates* of personality will redeem man's dignity, add to his stature and reclaim his majesty!

Existentialism does not propound a philosophy of man. It is as one of its sharp critics described it — metaphysical pornography. It paints a portrait not of a man but of Univox — with a will. And the prattle of intersubjectivity as a substitute of inter-human relations is just prattle. A lot of univoxes do not make for society. Above all, when man becomes all-sufficient unto himself then he becomes God. And when man becomes God, he is immediately less than man. When God says "I am what I am," then he is God. When man says, "I am what I am," then he is Popeye the sailor man.

Existentialism, therefore, is not a solution of but a response to the modern crisis.

Is there a solution? There had better be. There are, indeed, intimations that there will be. The crisis that brought forth existentialism also revealed another and opposite phenomenon. It is illustrated by an episode in one of the many concentration camps that disfigured the landscape of Europe. Humans were being herded into cattle cars on their way to extermination. Here was grim and brutal reality. The wails and cries rent the heavens. Suddenly a hush; and high above the sobs and screams a different sound is heard. It is a sound of melody beginning in minor and changing to major — a dirge transposed into a triumphal march. Arms are locked and a ring is formed. Shadows begin to sway, then to move and finally to dance and sing. This is the dance of the doomed, the ballet of the dying. What are they saying? What is the strange lyric to this fantastic song. Harken unto it. "I believe . . . in the coming of the Messiah."

Out of Aushwitz and Treblinka, out of Dachau and Bergen Belsen, from every slaughter house of Europe came this affirmation of human supremacy, of man's unconquerable faith and mankind's inevitable triumph. It came from the mouths and the hearts of the descendants of the prophets. It was the pronouncement of their creed and their spiritual and intellectual legacy to humanity. "I believe . . . in the coming of the Messiah." Will the world hear it? If it will, it will be redeemed.

Religious Activities and the State University

A CONSIDERATION OF CERTAIN PRINCIPLES

Roy LeMoine

Director of Religious Life, Iowa State College, Ames, Iowa

IF YOU HAVE driven around many of our state university campuses in recent years, I am certain that you noticed that the on-campus building is being matched by the churches at the periphery. The foundation buildings are magnificent, but they are only a symptom of the churches' decisions to follow their students to the state university. The growing professional staffs and the development of distinctive philosophies as to the place of the church on the campus are less conspicuous but more significant.

This is not an ephemeral movement, as anyone calculating the cost of the buildings erected in the last five years must affirm; but it does represent something of a change in the larger university community; and it presents a challenge to the university. What do the churches intend to do with these buildings? Who are these professional workers who seem to have such an influence on the students? What are their qualifications and how will their programs affect the pattern of our university life? What, if anything, should the university do about them?

It is becoming apparent that the university can not ignore these burgeoning programs, and it is equally obvious that the foundations can not ignore each other. The geographical and social situation is much too intimate to permit indifference, and a common concern for the university and its problems provides a meeting ground. If the university believes itself to be a community with a life of its own, it must be prepared to take responsibility in this changing situation and with the churches work out a relationship which will contribute to the life of both. Students and faculty are members of the university and of the churches. Unilateral decisions by either can lead only to a divided community and compartmentalized students.

Considered from a purely practical point of view, the church foundation program can be particularly helpful to the larger program of the university which is to train responsible citizens for tomorrow's democracy. Much of the work of the foundations is concerned with acquainting the student with the world in which he lives and with initiating him into his cultural as well as his Christian inheritance. At the land grant colleges and the professional and engineering schools, contact with a foundation program is frequently the only liberalizing influence in four to seven years of college.

At this point I would like to present several propositions about the university and the churches considered as aspects of the larger American society. The first proposition concerns the relation of the university to society. All universities, tax supported or endowed, are supported by the society for what it believes to be the good of the whole. This is most obvious in the land grant colleges, but it is equally true of the Ivy League. The larger society, at least in the West, believes that if the university is to do its job, it must be given a real measure of freedom to stand apart from and criticize the source of its sustenance. But this freedom and separation can not be, nor should it be, a complete freedom. Rather, the university and society have an interdependent relation in which the university both reflects and leads. The nature of the relationship varies, necessarily, from time to time and from place to place.

Although the university derives her life from the larger society, the university must be jealous of that life. She may not, if she understands her own nature, permit other social entities to take charge of any portion of her life. The Farm Bureau must not be permitted to dominate extension; U. S. Steel, the

classes in economics; the fraternities, the social life; nor the churches, the university's moral and spiritual life. What is denied is not influence, but domination and control. If the university is to remain in vital contact with the larger society she must be open to every influence at work in that society, but she accepts these influences on her own terms.

From the viewpoint of the larger society the university is an intellectual community committed to the service of truths; the churches are faith communities which severally are committed to a Person who may also be conceived as Truth. The job of the one community is to think; the job of the other is to worship and to pray for the whole. The same person may and usually does belong to both communities in a college town, but they are different communities and their separation must be maintained if they are to play their different and very important roles in society.

The word community implies many associations and interests other than its focal concern. A university is more than its classrooms and laboratories; a church is more than its service of worship. As the church has intellectual interests, so must the university have a concern for its own spiritual and social life. If the university is to maintain and enhance its own life, it must assume certain responsibilities for the moral actions of her faculty and students, and it is the university which sets the spiritual tone of the college community rather than the churches. The canard about the "godless state university" is neither fair nor true to the facts; but any of the separation of church and state which denies the right of the university to care for her own life gives the term currency.

The university's concern for her own spiritual character will normally result in a positive affirmation of the generally received values of western society broadly interpreted and with real safeguards for non-conformists and other minorities. As a custodian of Western Culture, the university must maintain that culture's pluralism in all aspects of her life; but because it is the major tradition the university has a primary responsibility for

the values of the Judeo-Christian tradition. The university which, for fear of offending minorities, refuses to take any positive position, ends by offending all except the thorough-going materialists.

The churches have a real and proper interest in the university and must, if they recognize their own role in our open society, encourage the university to develop its spiritual life in terms of the plural character of that society. The churches must resist any attempt to equate the spiritual life of that society with their own particular understanding of what is right. The open society is neither Protestant nor Catholic nor Humanist: it is open and critical, and the spiritual life of an intellectual community must have the same quality. It is not the job of such a community to protect religious viewpoints from challenge. Rather, it insists that its members have contact with all points of view no matter how extreme, for the minority group represents a challenge to the basic presuppositions of a culture which must be faced if the culture is to retain its vitality.

It is because of its open character that we may call the university a secular community rather than a sacred one. Western culture and the American society in this sense are secular also. The university has no sacred rites, no sacred cows, no unquestioned presuppositions. The university is not a worshipping community.

Worship, in a secular society, is the churches' job, and it is the church which asks the individual to commit himself to ultimate ideas, to persons, and to a Person. The church, too, has priestly and pastoral tasks and responsibilities for the education of her members in the tenets of the church. The university knows no revealed truths.

Finally, and this is possible only in a secular society, the church may judge the state and all of its instruments because she is different, stands apart, and proclaims values which transcend society's. Although the church's members may be members of the university, they are playing two roles, for the church and the university must speak with different and sometimes contradictory voices to each other and to the larger society.

The Church-Related College and The Effective Layman

A. R. Mead

Emeritus Professor of Education, Bureau of Educational Research, College of Education, University of Florida, Gainesville, Florida

THE WRITER has observed for many years that graduates of the church-related colleges vary greatly in their commitment to the work of Christian living and their constructive share in the church as the agency of promotion of the Christian way of life. It is assumed that the devotion to the work involves both leadership and follower-ship in the church. It is also assumed that the college is but one agency seeking the Christian way of life as an objective, and it has a responsibility for that, a great responsibility.

What are the tasks of the college in this respect? How can the college well attain these objectives? Will some sort of special program, in addition to the regular college program, help? The writer is not here directly concerned with the total impact of the college upon all students as a theme. He is concerned about whether the college can help find and educate lay leaders for church work.

Some of the features set up for all students are of very great importance with reference to the education of lay leaders. If the college has a pre-ministerial program, if it has a faculty committed to the Christian way of life, if the instruction welcomes all new ideas, if the instruction helps the youth to integrate these new ideas into his way of life without disillusionment, and with increased strength of devotion, if the leadership in the teaching of religion is intellectually strong, humanely social and well respected for the life it lives, the bases for finding and educating lay leaders is promising.

The writer believes that all church-related colleges can do a great deal to assist in the development of lay leaders for Christian work

in the churches, and presents here the statement of a program designed to be a part of the regular college curriculum. Such a program should be directed to an emphasis on finding prospects for lay leadership, helping to motivate them and educating them to a better understanding of and ability for such leadership. This statement suggests the objectives, the features of the program, and its direction.

The objectives are as follows: (1) to enrich and increase a basic knowledge of the teachings of Jesus and of the related religious literature; (2) to identify the qualities involved in effective lay leadership and use them as partial guides in finding promising students; (3) to recruit such students for lay leadership and get them interested in and concerned about such leadership; (4) to provide through broad general education the understanding of the world, the universe, science, sociology, philosophy, literature, language (vernacular) and its use, and the arts — the basis needed for any citizen today; (5) to help develop certain Christian attitudes such as love of God, love of fellow-man regardless of race, sex, creed, economic or social status; and attitudes concerned with meditation, study, prayer, and worship; (6) to help the student initiate brotherhood practices irrespective of race, creed, economic or social status; (7) to teach certain abilities needed by leaders, and to help improve other leadership characteristics.

The Need

The need for lay leadership in churches is very great. The fortunate churches which have an intelligent lay leadership provide

examples of what can be done, and what is not likely to be done when such leadership is lacking. A rural church with a part-time minister and two strong lay leaders can do the following: (1) keep the church plant in appropriate condition for operation when needed; (2) serve as leaders in several different kinds of church services, with or without the minister — such services as mid-week evening religious service, home visiting, visiting the sick, keeping the pastor informed as to certain needs of the membership and other persons, administer the Sunday School, direct the annual religious canvass or census, help the pastor in the annual special religious campaign, be agents for the continual use of religious literature, including the Bible; (3) lay leadership will have to do most of the work of development for financial support of the church and its activities. If the church is in an urban area, the examples of leadership should be more obvious than in a rural area.

To show the effects of lack of lay leadership and also ministerial leadership, the writer describes a situation in a rural community in western Georgia. It is an extreme case, but it shows the degeneration into which an otherwise constructive agency can develop. In a space of about two acres there are three frame church buildings, quite similar in structure and size, and a community building. Four miles south, on the same highway, is a fourth church building which houses a group that seceded from one of the other three. One of the churches belongs to the Missionary Baptists, one to the Methodists, and one to the Primitive Baptists. The fourth seceded from the Missionary Baptist Church. About one hundred people of all ages live in the community. Neither church can support or has a regular full-time minister. Two have part-time ministers assigned to them. These three churches succeed in having preaching services about once each Sunday in one of the buildings. If the Baptist minister is available, they go to hear him; if another, they go to hear him. On very rare occasions some visiting in the homes is done. Funerals and marriages are performed by the ministers. A Sunday School maintains a precarious

existence and probably does little good to any one. In addition, the intellectual level of the religious beliefs and attitudes is one of rather questionable value. One full-time minister and two lay leaders working with him could provide strong, constructive service to these people, but instead they are not served.

This total rural church situation is made worse by the large number of sects that so frequently operate in rural areas. In many cases, these sects serve to perpetuate many hates, intolerance and crude superstitions. This is more serious than the multiplication of church buildings that are rarely used. This condition is so well known that it needs no documentation. One writer on rural sociology has referred to the rural church as a "divisive factor" and has given it no further treatment! Intelligent ministerial and lay leadership, together with the work of the public schools, will improve much of these anti-social attitudes.

In the church of the urban and rural areas the lay leader is more in evidence, but there is still need for more and better educated lay leaders. The size of the load of the work to be done is so great that the combined efforts of laymen and ministers are much needed. And the obligation of a professed Christian is to help extend the Christian way of life.

What Are the Characteristics of Leadership?

A recent doctoral dissertation has brought together most of the recent research on the nature of leadership, and from that the writer makes use of the important items.¹ "The social problem is to have a person willing to initiate changes and exert leadership" (p. 15). Leadership is not identical with "headship" of a group. A military head or a business head of a firm may not be a leader at all; instead, he is an executive "head." Leaders must have certain cooperating relationships

¹Robert B. Myers, *Development and Implications of a Conception of Leadership for Leadership Education*. Doctoral Dissertation, University of Florida, January 1954. Pertinent page references: 15, 20, 21-22, 24, 60-69, 70-74, 77, 99-100, 106, 123, 127, 146, and all of Chapter VI.

with groups. A "head" may have relationships due to position and none due to cooperative sharing. Leadership arises from interaction in a group. There may be several potential leaders in a group. Leaders will differ also, depending on the kind of group involved and what the goals of the group are. Leadership of a group of soldiers will require many characteristics similar to those of leadership in a church, but physical bravery or courage will be required much more in a leader of a group of soldiers in action. The objectives of leadership in a church are different from the objectives of leadership in a football team.

The goals and "rules" of the group are to be accepted by a leader if he is to become a leader of a group. This poses a problem when the leader judges that change is needed. A layman who objects to the purposes of the governing board of the church will have to convert the board, or he will not be a leader of that group. They will not follow him. A minister who dictatorially requires certain actions, policies, and other conditions will have assent to his demands for a time, but the time will come when he finds that he is a "head," but not a leader. Yet the Christian mission requires a minister to help change human beings from what they are to better Christians. Effective leadership requires a high degree of cooperative morale in the group and between the leader and the members of the group. One of the functions of a leader is to help develop such morale within a group so that it can act effectively. All of us have seen schools and churches in which there was excellent morale but poor physical facilities and yet they accomplished miracles! If leadership is to operate, it must have communication so effective that all understand, and this will involve skillful use of communication arts by members of group and leader. The leader must know much of the apperceptive background of his group members in order to communicate well with them; and the members must likewise know what the leader means by spoken and written terminology, idioms in language, and other means of expression of meanings. This characteristic is so basic that if it does not operate

well the leader and the group both fail in the achievement of the objective.

In the interaction process a leader identifies himself with the group. His ideas, feelings, etc., become very similar to those of the group, yet he retains a certain type of prestige and dominance not possessed by other members of the group. The feeling of belonging is important.

Certain personal qualities are to be considered. A high degree of intelligence (as measured at present) is not an absolute requirement for leadership. Scholastic ability and knowledge when related to the leadership are important. The writer judges that there may be situations in which a superior degree of intelligence is a requirement for leadership. This would be the case when one leads a group in the study and investigation of new ways of mental and social measurement.

Such qualities as originality, ambition, persistence, emotional stability, popularity, judgment, and one's communication skills have high correlation with abilities of leadership. One's insight, initiative and cooperative attitudes are significantly related to leadership of a group. When a leader finds himself in a new situation he may fail; but if the new group conditions are similar to his previous leadership-group situation, he may transfer his leadership to the new group and do well. In other words, leaders are not likely to be leaders in everything, the popular view to the contrary notwithstanding.

Those who follow the leader must be able to perceive that the leader is "contributing to the goals of the group before he can exert much influence on the group."² A layman or minister who is poorly trained in communication skills may have excellent objectives, but if the members of the church group do not see clearly that he is helping them to achieve certain goals of the group, the leadership will be very ineffective.

In the research study referred to above no data were found on the factor of commitment or high degree of motivation to achieve

²*Op. cit.* p. 146.

certain objectives. Persistence is listed as one of the important personal characteristics and that is one of the factors in commitment. The writer would add the factor of commitment to the Christian way of life as a very important and forceful factor; but it must be associated with knowledge and other favoring factors, else the person who attempts to lead will easily become a fanatic, with much emotion and little balance in insight and relevant knowledge.

In summary, the following are found, for the purpose of this study, to be characteristics of leadership. A leader will be identified with his group as having accepted the group's norms (ways or rules of action), and the factor of social distance between leader and members will be negligible. Both leader and group members will feel they belong. The effective leader and group will operate cooperatively, sharing ideas, purposes, and action democratically. The leader and the members of the group will understand each other, each will know much of the other's apperceptive background, and have confidence in each other. Leaders and co-workers must be able to communicate freely and skilfully, not only with spoken and written languages, but also with other arts of communication. While a superior intelligence (as measured at present) is not a requirement for leadership, knowledge relating to the matters involved is. And in most cases the knowledge required is not narrow. It is likely to be rather voluminous. Hence, a leader should be well informed, well educated generally, and specifically, and needs considerable education in human activity relations.

A leader needs to have originality, else the group may falter at critical points. He must also capitalize on the originality of his group members. The same is true of initiative, which is not the same as originality. Unless the leader has emotional stability, and exercises it most of the time, he will succumb to the temptation to respond to stimuli to feelings and stir up feelings irrelevant or opposed to the main activity in process. His continuous emotional stability will serve also to help group members to preserve emotional

stability. The leader must be able to make decisions and use judgment; this requires a basis of experience and knowledge of the group and related matters, and a willingness to make decisions. Persistence in following the program and in working with group members are important. Insight into the mood of the group is important. A commitment to the cause is urgent. It can drive when other factors fail. In all this leadership, popularity is of some value. The writer will add to all these qualities the leader's willingness to give recognition to others, to commend, and to submerge his own desire for rewards and praise — in other words, to be truly Christian. He is an effective leader, he will receive enough praise and commendation without "asking" for it. His ability to suggest plans can be very important.

The writer is sure that this description is not at all complete but is representative of known facts today about leadership. With all these characteristics, a group may be operating effectively and some member can do something to decrease its effectiveness and sometimes stop the whole process permanently. The writer warns, then, to keep an open mind about this problem.

The Program for Education Lay Leaders

It is one thing to identify what is needed; it is quite a different thing to make a plan to do what is needed to be done. Yet the writer ventures on this subject. He suggests that the first requirement in a college program is that the staff members involved acquaint themselves with the recent data on the nature of leadership and the needs for lay leaders. The next requirement is the possession of a considerable body of knowledge about students and a study of that knowledge. From this the staff member(s) can identify prospects who have already exhibited many of the leadership characteristics and identify which qualities need further development. One staff member should then have a conference with the student(s) selected or identified, to carry the project further. This may reveal many more needs, and it may reveal some fact that will cause a decision to be made

in case a student is not the desired prospect. In all this it is rather important that the data, the conference, and the decision be confidential. But once a student is selected, or is committed, or has himself made the decision, all the resources of the college should be available to him. This need, as well as other needs, cannot be met if the college keeps only the usual academic records. Data are needed about leadership qualities already shown in the student's behavior. If the identification of the prospect occurs late in the college program, it may or may not tend to do any injury to the achievement of the major objective. Lateness in the college program should *not* deter the staff from searching for prospects.

Much of the college education of the lay leader will need to be that of general education. Further, his major vocational objective should not be sacrificed, and it need not be. The writer envisions all three in a development that will be of benefit to the student.

The general education that any student needs today is basic for our potential leader. If the college has one of the recently developed general education programs for the first two years, then this student, like others, has the opportunity to benefit by it. In this he should become acquainted with the major areas of human life and needs, and continue to improve the communication skills and social living. The basic knowledge of the major sciences and their significance today, the acquaintance with the arts, a fair quantity of the world literature taught by teachers who can really teach literature and not reduce it to "dry bones by dissection"; considerable insight into the world of work, much study of the social, economic and ethical-religious conditions of today. Provisions should be made to exempt students from specific courses which are supposed to contribute certain abilities, points of view, etc., which they already possess. This will again require the college staff to be students of students, not just lecturers.

This future leader should be a leader while in college, at least in some degree and in some activity. On such experience the staff and student can capitalize for leadership growth.

Beyond the first two years the student will need to complete his area of concentration (not just a major, but more than a major), perhaps in addition begin his professional work and give serious attention to those parts of the program specifically of value in the leadership. Among these is study of philosophy, so taught that the student becomes aware of and begins to think in terms of great issues which are more or less permanent.

A knowledge of religion and its contribution to the good life is paramount, and unless the student has already become attuned to much of this in previous years, the college may not help him much. He must develop beyond the practice of narrow sectarianism and have a view of brotherhood of all, regardless of race or other condition. The college should help him to perceive that a minor matter like the use of a particular musical instrument in a church is not as important as the attention to actual brotherhood practices in everyday living and the understanding that others may have differing views. In all this the college has a special responsibility to help the student from where he is when he comes to college to a higher level without disillusionment! This can be done. The alternative is destructive of human beings.

Certain experiences are quite important in addition to courses studied. Participation in the religious life of the college will make a contribution, and it is important that it be with students from different religious faiths. His counselor(s) can "coach" him in many matters concerned with human relations, religion, and leadership practices and concepts. He may be placed in a position of an "understudy" in a group situation, in the college, in a church, or in some other group activity situation. Such experience will cause the student to perceive the reality of many meanings which he previously viewed as a matter of little or no importance. It has been suggested that role playing may be one means of helping the student grow. It can help in many ways.

He can make a study project of religion in the career which he has chosen. If he in-

tends to be a business man, he will obtain some rather startling ideas which contrast with many business practices. The same will be true with other careers also. Other features, such as case studies of leaders and leadership, job analysis, job rotation, use of audio-visual experiences with appropriate materials, and visits to group situations for observing group and leadership relations and activities, are probably useful for the program.

Any such program will be lost unless it becomes an important function of one or more staff members. Some one staff member, in some cases the teacher of religion, in others another member, should be designated as the director of such a program and the functions of the director listed so that he or she can know just what is to be done.

On completion of the four-year program,

the student should be helped in placement, so that churches will know of his potential services and immediately build appropriate working relations with the student. It would be most helpful if the director of this program would "recruit" a group of ministers and churches which could be used for placement.

If the student continues his work into post-graduate study, appropriate adjustments can be made in both undergraduate and graduate programs. But the human resource thus found and developed should be used, not ignored.

Follow-up of these leaders is important and the director should do this through visits and correspondence. They may return to the college and render valuable help in the program through conferences and public addresses.

Negro-White Relations and Gradualism

Fred Brownlee

Orchard House, Brasstown, N. C.

GRADUALISM has become a technical word in race relations. The dictionary says that it means *a gradual approach to a desired end*. It has not always been clear just what the desired end in race relations is, and gradualism has become synonymous with "put it off until tomorrow." That kind of tomorrow never comes. Gradualism might more scientifically be applied to the educational process, for education is always gradual in its personal assimilations, and to be effective, it must be purposive, directed toward a desired end. But many people want what they want when they want it and want it in a hurry. This attitude has kept gradualists and direct-actionists in a constant stew in race

relations. But the learning process is never in a hurry; it usually is step by step by step from the known to the unknown, bit by bit from the desired to the achieved. Historically speaking, all that is known is related to what has been known and has its implications for what is still to be known. Democratically speaking, intelligent educators also know that learning is always self-learning. Coercive indoctrination produces education of a sort, but even it must be self-absorbed. A back-in-the-mountain farmer said to me recently concerning the first garden of an urbanite who had moved into the mountain area, "I thought I could learn him something, but I reckon he's going to learn me something." Sometimes sophisticated people also call teaching, learn-

ing, but my native mountain friend knows as well as they do that a teacher cannot make students drink at the fountains of learning. My farmer friend is particularly fond of a fine team of horses. He says, "I can lead them to water but I never can make them drink." I once asked the late attendant of *Man-of-War*, when the great horse was in his prime and was disturbingly nervous, "How is it that you can do so much with Man-of-War?" He replied, "You see, I knows Man-of-War, but when I don't knows him I always give him the right of way."

Right now there is much in newspapers and magazines and on radio and television about Negro-White relations and gradualism. Its technique has been common since the Civil War, but becomes vocal only when there is an issue such as the Supreme Court precipitated in 1954 when it declared that segregation in public schools is unconstitutional. What this has stirred up might well be a major objective in religious education. The issue is ethical and religious. However, before stating more about that, a very brief historical sketch is in order.

I

The first ship-load of slaves arrived from West Africa in Virginia in 1619, 337 years ago. The rising tide of humanitarianism of the 18th century registered itself in opposition to the slave trade. When the *Constitution* of the United States was adopted there was considerable sentiment against slavery, but stipulations against it were consciously omitted. It took twenty more years before Congress prohibited traffic in slaves. Slavery in the northern states soon became unprofitable, but the plantation system and the invention of the cotton gin caused it to flourish in the south. In 1860 misunderstandings and friction led to the secession of South Carolina, followed by the more general rebellion. Three years later Lincoln's *Emancipation Proclamation* was adopted, with the hope that it would reduce effectively the man-power of the Confederacy. In this matter Lincoln himself was a gradualist. He felt that each state should take its own initiative in its own way and that the Federal Government should reimburse the slaveholders for the value of their slaves. But, with the Union Army victorious in 1865, emancipation went swiftly into effect. Four million slaves found themselves in possession of their freedom only — no land, no homes, no money, no jobs, no asylums, no hospitals, no schools.

The story is told facetiously of two freedmen who were overheard discussing what had happened. One said, "We were better off as slaves." "How come?" "We had a roof

over our heads, food, clothing of a kind, work to do, and nothing to worry about. It was all up to the boss." "Yes, that's true, but there's a kind of looseness about this freedom business and I like that looseness."

That was the beginning of a remarkable chapter in American education. When the American Indians were subdued for the last time and driven into federally operated reservations, with certain allotments which they might profit by under government control they laid down on the job, as it were. As one Dakota Indian put it, "Why work when you don't have to work?"

But the freedmen were thrown entirely on their own, dependent on mission boards which had faith in them. Mission asylums were opened, hospitalization was provided, clothes were distributed, schools were opened. In one way and another everyone grubbed for his own living. Those gifted in oratory became eloquent preachers. They knew the Bible stories and narratives by heart and their imagination was vivid. James Weldon Johnson immortalized them in his *God's Trombones*. Their genius for church organization was unique. In time they had great Baptist and Methodist churches of their own.

Moreover, almost all of the freedmen went to the mission schools — grandparents, parents and children. When a missionary secretary was about to leave one of these schools in Atlanta, headed for his office in New

York, he said to the pupils, "I'm going back north, what shall I tell the people about you?" A small lad called out, "Tell them we're rising." That lad later became a successful banker in Philadelphia and the father of a son who became a college president and later a bishop of his church.

By 1909 all the southern states had nullified Negro citizenship amendments to the federal constitution through the famous so-called Jim Crow laws. Thus segregation was born and discriminations flourished. Finally,

in keeping with those laws, the Supreme Court declared segregation constitutional, according to the well known slogan, *Separate but Equal*. This was revoked in 1954 by the Court's decision that segregated public schools are unconstitutional. This was later mitigated by leniency as to timing, but with the understanding that steps be taken immediately in that direction. Results here and there show progress in desegregation, but seven states have met the issue with defiance and interposition which is a form of nullification.

II

Naturally religious educators are concerned about all this. It marks a nation-wide recognition that segregation is morally wrong, and, from the standpoint of brotherhood, religiously divisive. It also has brought into sharp focus gradualism which is related to a basic principle in all education as well as an iniquitous social device of wilful procrastination. As we have said, the dictionary says that gradualism is a gradual approach to a desired end, but, as a social device toward maintaining an evil status quo, it is firm resistance to righteousness. The fact that segregation is morally wrong needs no further elaboration, for this is now admitted fairly universally. William Faulkner of Mississippi and Oliver Carmichael of Alabama sincerely deplore segregation as a moral evil. But both of them and their following in the south, which is no longer negligible, are urging caution, patience, and what would seem to be gradualism as a gradual approach to a desired end. At the same time those opposing this gradualism, as tested by their experience, naturally question also the sincerity of its more enlightened and morally convinced advocates. Unfortunately the matter has reached the stage in which there is often unreasoned opposition to the orthodoxies of an *ism*. It is doubtful if there are any today in the United States who would advocate a return to slavery, but perhaps all of the fifteen million Negroes and many emancipated white people see in

this emphasis on gradualism an endorsement of Jim Crowism which presumably was a device for maintaining segregation on the rationalized theory that the Negro race is inherently an inferior people.

This became a problem for the anthropologists and psychologists which they disposed of once and for all according to scientific research. By the end of the first quarter of the twentieth century it had been firmly established that there is no inherently superior or inferior race. People have risen to the same intellectual and emotional heights in all races. They vary within all races as to inherent capacity, but not as one whole race in comparison to another race.

This left the problem in the lap of the socio-ethical and religious educators. To this group the missionary educators who administered and taught in the first southern schools for freedmen belonged. Meanwhile the freedmen themselves worked out a gradualism of their own, but without any intellectually preconceived notions as to the end in view. For them it was a matter of expediency, a way to get around and over immediate obstacles. It came to be known as Uncle Tomism, which was bitterly denounced by the founders of the National Association for the Advancement of Colored People and led to the long-drawn-out contentions known as the Dubois-Washington controversy. The whole matter should be of great interest to

religious educators. It would seem to be an ethical justification of deceit as well as a confirmation of the soundness of non-coercive methods in education. In other words, it accomplished desired ends gradually. It was gradualism in better form, a very different form of gradualism from that of the southern white man. It completely fooled him into thinking that the freedmen really liked their inferior status and the so-called affectionate regard of southerners who boasted — "We understand Negroes, know what they want, and get along with them just fine." A re-

cent illustration of what this means is the southern governor who was sure that the Negroes of his state preferred segregation. So he invited their leaders to come to the capital and tell the members of the legislature how they felt. He was dumfounded when he heard them say, "No, we don't like segregation. We are for desegregation." The Governor is reported to have said that he thought that they knew and appreciated what was best for them. They did. It was he who had been fooled by his own form of gradualism as he had hitherto been deceived by theirs.

III

The 1954 decision of the Supreme Court put backbone into the gradualism of Uncle Tomism. Henceforth Negro Americans can say directly and firmly to the wilful put-it-off gradualists, — "No, *now* is the time to act." In doing so, of course, there is danger lest they forget the lesson of their own patience and disregard a fundamental principle in education, for the educational process is a gradual approach to a desired end. But recently the lesson which emerged in the familiar Uncle Tomism came to the fore in Montgomery, Alabama where, non-violently, the Negroes themselves put an end to Jim Crowism in city bus transportation. It is a beautiful application of the method which eventually won for India its freedom. Is it not a splendid illustration of the democratic process of education in action? Has it not implications for religious educators? Educators who respect the democratic process in education also know that re-learning and re-direction, conversion, if you will, involves a gradual approach to a desired end. The fruits of hasty conversion and reversals are often bitter. When a famous evangelist came to Columbus, Ohio some forty-odd years ago, the great Washington Gladden said, "He has set back natural growth in religion by a quarter of a century."

Somehow this matter of the *1954 Decision* and re-affirmations of gradualism brought to my mind the conversion of Saint Paul. It was sudden, so much so that Christian theo-

logians have long called it miraculous. Psychiatric studies of Paul, however, throw more natural light on the picture. Anyhow, according to the story, Paul was stricken blind and it took several days before he could see straight. Those were days of gradualism for him. But when he came to see the light clearly he moved straight ahead and became the man who wrote the 13th Chapter of the First Letter to the Corinthians. Now that wise and sincere white leaders in the south are advocating what would seem to be genuine gradualism in applying the light with which the Supreme Court cataclysm struck them, at least a relatively temporary extension of patience would seem to be an act of wisdom. So felt the judges who agreed unanimously in declaring that segregation in public schools is unconstitutional. Firmly, yet educationally handled, this long-deferred decision may well mark a historic landmark toward brotherhood. Here lies a present opportunity for religious educators. The Court has unlocked the doors of segregation. It remains to open them in ways that produce brotherhood. It can be done. It was done in India. Only yesterday it was done successfully in Montgomery. While courts unlock the doors of evil it remains for ethical religion to open them in ways that will permit men of all races and cultures to pass in and out freely, with the consciousness of that which is common in humanness.

THE INEVITABLE CHOICE

EDMUND DAVISON SOPER

Vedanta philosophy or Christian gospel? Here is a succinct account of the history, teaching, and modern revival of this Eastern religion. But *more* important is how Dr. Soper proves that Christianity — far superior to all religions — can meet the intellectual and spiritual needs of all people.

\$2.50

THE CHRISTIAN AND THE WORLD OF UNBELIEF

LIBUSE LUKAS MILLER

Examines epistemology, philosophy, social science, ethics, culture, and history, pointing out the fallacies of nonbelievers — then demonstrating that Christian categories offer the most satisfactory solutions to modern problems.

\$4.75

THE INTEGRITY OF PREACHING

JOHN KNOX

A strong case for more and better biblical preaching, as the *only* type relevant for our time — because it re-creates in the twentieth century the vital event of the first century — the event of Christ. *February 11.*

\$1.75

A SURVEY OF THE OLD TESTAMENT

W. W. SLOAN

A synopsis of the Old Testament, placing characters and events in their proper historical perspective, and showing a people's gradual discovery of God. Supplemental reading lists, names to remember, and assignments at the end of each chapter.

\$3.50

VOLUME 6 — The Interpreter's Bible

Christendom's Most Comprehensive Commentary

Volume 6 contains complete texts — in both King James and Revised Standard versions — and commentary on fifteen important but little understood books of the Old Testament — Lamentations, Ezekiel, Daniel, and the Twelve Prophets.

\$8.75



at all bookstores

ABINGDON PRESS

SIGNIFICANT EVIDENCE

Ernest M. Ligon

Professor of Psychology, Union College

William A. Koppe

Research Associate, Union College

The purpose of this column is to keep religious educators abreast of the relevant significant research in the general field of psychology. Its implications for methods and materials in religious education are clear. Religious educators may well take advantage of every new finding in scientific research.

Each abstract or group is preceded by an evaluation and interpretive comment, which aims to guide the reader in understanding the research reported.

All of these abstracts are from PSYCHOLOGICAL ABSTRACTS, and are used by permission of that periodical. The abstract number is Volume 30, Number 3, June 1956.

I. ABSTRACTS OF GENERAL INTEREST

Learning is an active process which is more effective when a reward is involved.

4142. Screven, C. G., and Cummings, Lois. (U. Mississippi, University.) THE EFFECT OF NON-REWARD AND INTERFERENCE ON VARIATION IN THE AMPLITUDE OF AN INSTRUMENTAL RESPONSE. *J. comp. physiol. Psychol.*, 1955, 48, 299-304. — Using children between ages of 48 and 72 months, and a simple crank-turning task which delivered marbles which, if black, could be exchanged for a toy, and if white had to be discarded, the effect of long series of rewarded or unrewarded trials on response speed was studied. Interference was introduced by delaying the delivery of the marbles. Non-reward conditions slowly produced a less rapid performance, with greater variability. Introduction of delay in delivery had no effect on the rewarded group, but served to increase the response speed and decrease the variability of the non-reward group. — (L. I. O'Kelly)

The education of the genius is one of the major responsibilities in our time.

4172. Pressey, Sidney L. (Ohio State U., Columbus.) CONCERNING THE NATURE AND NURTURE OF GENIUS. *Sci. Mon.*, N. Y., 1955, 81, 123-129. — Illustrations from athletics and music introduce the hypothesis "that a practicing genius is produced by giving a precocious able youngster early encouragement, intensive instruction, continuing opportunity as he advances, a congruent stimulating social life, and cumulative success experiences." Proposals are made for meeting these conditions in schools and colleges. 24 references. — C. M. Louttit

II. ABSTRACTS OF DEVELOPMENTAL PSYCHOLOGY

The atmosphere in childrens' groups most conducive to good adjustment is yet under

scrutiny. Extreme forms of leadership such as strict authoritarianism apparently lead to maladjustments. Leaders must adjust to children individually.

4238. Block, Jeanne, and Martin, Barclay. PREDICTING THE BEHAVIOR OF CHILDREN UNDER FRUSTRATION. *J. abnorm. soc. Psychol.*, 1955, 51, 281-285. — "A replication of the Barker, Dembo, and Lewin experiment on frustration and regression was carried out in order to test the hypothesis that ego-control capacity in children, measured independently, is predictive of individual differences following frustration. The specific hypotheses were: (1) under-controlling children would evidence greater decrement in their level of play constructiveness following frustration, and (2) would make direct attacks on the frustrating barrier to a greater extent than over-controlling children. Both of the hypotheses were essentially supported." — (L. R. Zeitlin)

4274. Kates, Solis L. & Diab, Dutfy N. (U. Oklahoma, Norman.) AUTHORITARIAN IDEOLOGY AND ATTITUDES ON PARENT-CHILD RELATIONSHIPS. *J. abnorm. soc. Psychol.*, 1955, 51, 13-16. — "The relationship between authoritarian ideology and attitudes about parent-child relationships was investigated by testing 172 native-white, Christian university students." Findings indicate a relationship in females that could be related to personality dispositions. It was proposed that strong authoritarian beliefs may be maladjustive in a democratic society since such beliefs are associated with attitudes similar to those held by parents of problem children. — L. N. Solomon.

Many of children's attitudes are learned in association with one another. Apparently the tendency is to learn high rather than low character traits in this way.

4239. Bond, R. J., Burns, Virginia M., Kolodny, R., & Warren, Marjory C. (*Children's Aid Associa-*

tion of Boston.) THE NEIGHBORHOOD PEER GROUP. Group, 1955, 17(1), 3-12. — The behavior of handicapped or disturbed children can be modified in positive direction through association with groups of normal children. Positive changes result largely from the mechanism of identification. The child identifies with the group leader, with the group and with others in the group. Gains also result from skillful use by the group leader of recognition and of dilution or re-direction of hostility within the group. — D. D. Raylesberg.

4264. Gump, P. V., & Sutton-Smith, B. (Wayne U., Detroit, Mich.) THE "IT" ROLE IN CHILDREN'S GAMES. Group, 1955, 17 (3), 3-8. — Children's participation in "it" games (involving a central "it" person who acts in opposition to the rest of the playing group) was studied to test several hypotheses as to how the ingredients of children's activities affect the behavior and experience of the participants. It appeared that playing high-power "it" roles, as contrasted to low-power "it" roles, leads to less failures for those in the "it" roles. High-power "it" roles lead to fewer negative reactions of the playing group toward "it" and to more positive feelings of "it" about himself and his situation. Unskilled players were helped to more frequent success and to a less negative experience if they were placed in high-power rather than in low-power "it" roles. — D. D. Raylesberg.

The kind of a person parents seem to be to their children and the way they react to their children's behavior have profound influence on personality formation.

4245. Curtis, James L. A PSYCHIATRIC STUDY OF 55 EXPECTANT FATHERS. U.S. Armed Forces med. J., 1955, 6, 937-950. — An animal-drawing, story-telling projective task led to the following conclusions: expectant fathers, not referred for psychiatric consultation, "maintained a superior emotional adaptation to fatherhood by virtue of a relatively stable unconscious image of themselves as a capable and loving father figure." Men, referred for consultation with minor problems, "less often achieved a 'good' father identification, but were able to achieve a comfortable identification, unconsciously, as a 'good' mother or older child in the family." Men presenting serious problems "were unable to form a helpful or stable identification as a 'good' father, mother, or sibling." Seven case summaries. — G. H. Crampton.

4273. Johnson, Robert. (Hosp. for Sick Children, Toronto, Ont.) HOW PARENTS' ATTITUDES AFFECT CHILDREN'S ILLNESSES. Bull. Inst. Child Stud., Toronto, 1955, 17(3), 5-8. — Parents' attitudes have an important role in the way in which children react to illness. If the parents react to the illness as a family calamity, or maintain an attitude of guilt, or blame the child for the inconvenience he is causing the family, the child's reaction will be a poor one. A direct approach to the illness is essential with family activity continuing as much in its normal course as possible. "He

(the child) thus learns that illness leads to a necessary withdrawal from activity, but never to an escape from reality." — J. J. Gallagher.

4259. Geist, Harold. (School District, Albany, Calif.) ADOLESCENTS AND PARENTS TALK IT OVER. *Understanding the Child*, 1955, 24, 98-102. — Topics such as smoking, staying out late, responsibility in the home, teenage marriages, school choice of friends, etc., were discussed by a group of 15 adolescents and a group of 15 parents of the adolescents in the first group. Dr. Geist served as a leader for both groups, which met separately at first and then together. "Solutions of some of the more serious aspects of adolescent behavior, such as the anti-social acts of juvenile delinquents, could probably be achieved by similar group sessions." — W. Coleman.

III. ABSTRACTS OF PASTORAL COUNSELING

Among others, clergy are called on frequently as counselors for a wide variety of problems. The following have implications for pre-marital counseling.

4451. Benson, Purnell. (Drew U., Madison, N. J.) THE COMMON INTERESTS MYTH IN MARRIAGE. *Soc. Prob.*, 1955, 3, 27-34. — The validity of the common interests theory of marital adjustment was tested by using a Burgess-Wallin sample of 580 couples for whom interest data were available at both engagement and marriage. Benson shows that the number of common interests *per se* has a small relationship to marital adjustment. Instead he found that the type of interest is more important than the number of interests. "Mutuality of interests classified as familistic was found to be favorably related to adjustment, and mutuality of individualistic interests unfavorably related to adjustment." — R. M. Frumkin.

4476. Pearson, John S., and Amacher, Phyllis L. (Minnesota Dept. Publ. Welf., Rochester.) INTELLIGENCE TEST RESULTS AND OBSERVATIONS OF PERSONALITY DISORDER AMONG 3594 UNWED MOTHERS IN MINNESOTA. *J. clin. Psychol.*, 1956, 12, 16-21. — "This investigation was concerned with distribution of intelligence and incidence of personality or behavior disorders among 3594 Minnesota unwed mothers." The sample comprised about 40% of all unwed mothers in the state over a 5 year period. Individual intelligence tests indicated an average IQ for the whole group of 100.19, S.D. + over - 18.36. The distribution based on 2975 cases given Form L of the Binet "differed significantly from the normal curve by reason of an excess of cases observed in the mentally deficient and the bright normal to superior ranges together with a deficiency in number of cases observed in the dull normal range." About 27% of the cases, on the basis of judgments made from case history material, evidenced personality or behavior disorders antedating the illegitimate pregnancy. — L. B. Heathers.

BOOK REVIEWS

The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education.
By H. RICHARD NIEBUHR. New York: Harper and Brothers, 1956. 134 pages. \$2.50.

The professions perennially face the problem that the societies and cultures in which they practice change. Coupled with this is the changing context in which professional education takes place. A periodic examination of tasks and functions is essential for the lawyer, physician, minister, social worker and other professional functionaries.

This book is one of several reports published, or in preparation, that focus on the clergy and the training of the clergy. It is a self-examination of Protestant theological seminaries conducted by faculty and administrators under the direction of Professor Richard Niebuhr and his collaborators Daniel D. Williams and James M. Gustafson. It was sponsored by the American Association of Theological Schools and supported financially by the Carnegie Corporation. The self-examination approach commends itself to this reviewer because of its prospects for remedial changes in the training of Protestant ministers. A contrasting approach by an outsider is illustrated by the study of the training of the conservative Rabbi (Marshall Sklare, *Conservative Judaism*, The Free Press, Glencoe, Illinois, 1955).

Basically the normative approach is taken in the study. However, the author is respectful of the functional approach. It is recognized that the church and ministers that serve churches are ideologically oriented. The author reasons that "if a common sense of Church is nascent among the many members of one body and if a relatively clear idea is emerging of the one service to be rendered by ministers in their many duties, then some common idea of a theological school ought to be possible" (p. 106). By this approach Niebuhr draws "a kind of general prescription" for and "a blueprint for the reconstruction" of a theological school. He views the seminary "as intellectual center of the Church's life." It shares "all the perplexities of the contemporary Protestant community and its ministry." It must be aware of "the baffling pluralism of Protestant religious life in the United States and Canada." It is, therefore, an "intellectual center where both 'pure' and 'applied science' are pursued. . . ." Theology is seen as a servant, rather than the queen, of the sciences. "The care and cure of souls requires theological comprehension in the broad sense of the word 'theology.' Psychological understanding of self and other men, sociological perception of the communal setting in which individuals suffer, sin, grow guilty, anxious and despairing, the human empathy and sympathy needed by the men of the church as they seek to help the needful—these must all be united, informed and transformed by theological understanding . . . if the work of the counselor is to be the work of the church" (p. 114-115). As such the theological school is not "a propaganda or indoctrination institution," but "a society in which the movement of communication runs back and forth among the three—the teacher, the student, and the common" subjects studies (p. 117).

Many sensitive clergymen are aware of the current confusion about the conception of the ministry. It is helpful to have this perplexing situation in a historical perspective. The new concept of the minister as "The Pastoral Director" seems realistic in terms of the focus in which the clergy practitioner roles are performed. This reviewer has a basic reserve and is hesitant to believe that a consensus has been reached about how the minister may perform effectively and with competence the many tasks and roles that are expected of him. The pastoral director concept, it is believed, will help structure the problem. More and more examinations of the every day tasks of the ministry are required before a stable and widely accepted solution is found.

Professor Niebuhr has made a major contribution to the clarification of the goals of Protestant theological education. He has stated the normative approach in a strong but realistic fashion. It is to be hoped that those who are committed to the normative approach will realize that Niebuhr has restated it. It is also to be hoped that those who accept his rationale will recognize that there are significant ways in which it has new ramifications for the functional approach and *vice versa*.

Protestant theological educators are responding to the changing cultural context in which the church and its clergy minister and also to a renewed interest in theological thinking. To the extent that the work of Catholic and Jewish clergy is influenced by the new social context, this book may have helpful insights and suggestive means of analysis. — Samuel W. Blizzard, Professor of Sociology and Rural Sociology, Pennsylvania State University, University Park, Pennsylvania, and Visiting Professor of Social Science, Union Theological Seminary, New York, N. Y.

Biblical Theology and Christian Education. By RANDOLPH CRUMP MILLER. New York: Charles Scribner's Sons, 1956. 212 pp. \$3.50.

Shortly after completing my article contained in this issue I received from the publisher a copy of Dr. Randolph Miller's most recent book. As I read along, my enthusiasm for this new approach to Christian education rose higher and higher, not just because Dr. Miller pleads for a biblical emphasis which some of us have been advocating successfully in the Student Christian Movement, but because the book stands as a symbol of the dawn of a new day in the life of the Church, a day when the Bible will be taken with greater seriousness than in the past.

To take the Bible seriously, the author makes clear, is not just to "use" the Bible to illustrate and justify an educational philosophy which has its

UNDERSTANDING THE OLD TESTAMENT

by **BERNHARD W. ANDERSON**

This book records the history of Israel's faith, from the time of Abraham to the eve of the Christian era.

Its organization and approach are comprehensive, embracing all aspects and factors important to an understanding of the "history of faith."

The book attempts to go beyond the chronicling of events, which is usually called "his-

tory," to an understanding of Israel's life story. It weaves together literary, archaeological, and theological considerations, and centers on the community of Israel, the unique events of its history, and its confession of faith. Pictures and maps supplement the reading.

To be published Spring 1957

UNDERSTANDING THE NEW TESTAMENT

by **HOWARD CLARK KEE and FRANKLIN W. YOUNG**

Written with the conviction that the New Testament is the record of the faith of the early Cristian community, this book tells the story of how the faith and its community developed — and how its practices and beliefs distinguish it from other religious groups.

It gives an understanding of the life situations out of which each of the books emerged, and goes on from this to an appreciation of the meaning of the book, both in itself, and as it relates to the whole thought of the New Testament community.

To be published Spring 1957

READING THE BIBLE: A Guide

by **E. H. REECE and WILLIAM A. BEARDSLEE,**
both of Emory University, Georgia

This brilliant text is a study-guide to the Bible. It contains brief introductory chapters on how to read the Bible, on the history of the English Bible, and a supplementary chart outlining biblical history. The body of the

book is a selective guide to reading the Bible itself, with passages selected from important books, questions about the passages, and suggested supplementary readings.

OUTSTANDING FEATURES:

1. Selection of important sections of the Bible for reading.
2. Questions directing the reader to important issues.
3. Readings in a variety of interpretative books, rather than relying on one textbook.

4. Graphic chart of biblical history.
5. Provides more material than can be used in brief introductory course, allowing teacher to select.

Teaching Aids include: questions, charts, 17 maps, bibliographies.

5 $\frac{3}{8}$ " x 8 $\frac{3}{8}$ " 188 Pages Published 1956

Text list \$2.25

Paper bound



For approval copies write

Prentice-Hall, Inc.

foundation outside the biblical faith. Rather, it is to find the presuppositions for Christian education within the Bible itself. He makes no apology for this Bible-centered emphasis, for, regardless of theological differences within Christendom, "the Bible has always stood at the center of Christian education." In the past, he points out, educators have been confused about the relevance of the Bible, partly because biblical scholars themselves were not really facing the basic issues of biblical theology, but were confining their attention to questions of historical and textual criticism. With the revival of biblical theology, however, the time has come for a rapprochement between Christian educators and biblical interpreters.

Taking his cue from the insights of a number of contemporary biblical theologians, Dr. Miller maintains that the Bible, taken as a whole, presents a story of divine redemption which has its center in Jesus Christ. It is the drama of God's "mighty acts" which, seen in the perspective of the faith of the Church, ranges from the Creation to the New Creation. According to his exposition, the sacred drama may be divided into five main phases or "Acts": Creation, Covenant, Christ, Church, Consummation. He reminds us that we are involved in Act IV of this drama (the Church), but that the whole story is deeply relevant to human concerns and needs, at every level of growth.

In one sense Dr. Miller advocates bringing *the Gospel to the child*. Although he pays tribute to methodological insights gained from John Dewey,

he insists that Christian education is worthy of the adjective "Christian" only when the educator consciously aims to communicate and transmit the biblical faith. But in an equally important sense he advocates *bringing the child to the Gospel*, for the Gospel becomes meaningful only when the child responds to it where he *now* exists. Thus the insights of child psychology are indispensable.

Displaying this bi-focal interest, each chapter begins with a theological exposition of one of the "Five C's" of the Biblical drama. Then attention is focused on how this Act is meaningful to children at various stages of their educational pilgrimage, from nursery and kindergarten to senior high. The author admits that the Bible is an adult book as it now stands. But since the fulcrum of biblical theology is *relationship* to God and fellow man (that is, the Covenant), dimensions of meaning can be apprehended at all ages. In this connection Dr. Miller places great emphasis upon family relationships, that is, participation of the home in the task of Christian education.

Occasionally the author slips into language which is reminiscent of an evolutionary approach to scripture, now in disrepute among many biblical theologians. For instance, he thinks that "the difficulty with the story of Moses is due to the primitive conception of God as portrayed in the burning bush and the voice" (p. 67), and he seems to favor the view of a progressive development toward "ethical monotheism," despite the contention of Martin Buber and others that "the monotheistic idea" is not a felicitous way of stating the biblical conception of divine sovereignty. Admittedly, the character of the development within the Bible is still an unanswered question among biblical theologians. But it is questionable whether the loaded term "primitive" should be applied to the story of the burning bush, or — as some people would — to the story of the Garden of Eden. Inevitably our thought about God is analogical, that is, it is expressed in terms of human experience. Contrary to older views, the Bible does not surrender anthropomorphism (the portrayal of God in human terms). Indeed, anthropomorphism reaches its highest development in the Christian gospel which proclaims that God revealed himself in human form in Jesus Christ.

One of the commendable aspects of this book is the author's contention that the fruits of biblical scholarship should be made available to the child in degrees, beginning as early as the junior high school level. The Church, of course, has been very uneasy about biblical criticism. In some circles, this uneasiness stems from a naive, literalistic view of scripture held by many laymen; in other circles, it rests upon the belief that since historical criticism leads only to probabilities, the Christian cannot suspend his faith until the biblical critics are in agreement. These anxieties are relieved if the educator accepts Dr. Miller's central emphasis upon the Church as the sphere within which the child grows in grace and insight. Since the child's security is given to him in the relationships of the redeemed and redemptive community, biblical criticism can emancipate him for a fuller and richer understanding of the relevance of the Bible to the whole of life.

The appearance of this book is an important event in the history of Christian education. The

WRITING A BOOK?

Then you too, like so many new authors, must have wondered: "How can a significant work which is not necessarily a guaranteed commercial success, or a candidate for the best-seller list, be published?" Our extensive experience in regular commercial and subsidy publishing has made clear to us the need for a 100% honest, selective, and professionally skilled co-operative publisher. **THIS IS THE FUNCTION WE FULFILL.**

Our books are handsomely designed, carefully edited, and intelligently promoted. Send your manuscript, without obligation, for editorial evaluation.

THE AMERICAN PRESS

Atten. Mr. Wakefield

489 Fifth Ave., N. Y. 17, N. Y.

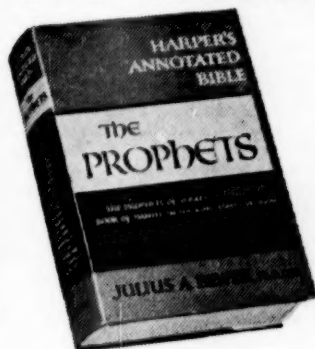
BEWER on The Prophets

PROF. BEWER of Union Theological Seminary was one of the 20th century's greatest teachers of Hebrew and Old Testament History and Literature. In the years of his retirement he poured his learning and his love into this last work, making available to a wide public the best of modern scholarship in simple form.

Footnotes on the same page with the text give:

1. Biographical and historical data
2. Geographical information
3. Cross references
4. Also retranslate difficult passages and highlight great teachings

Other helpful features include Outlines and lucid Introductions to each book



THE PROPHETS

By JULIUS A. BEWER, Ph.D., D.Th.

First published as a series of booklets in Harper's Annotated Bible Series, you can now have this rich and valuable commentary in a permanent binding. 663 pages, large-sized, most reasonably priced at \$5.95.

Contains all the writings of *The Prophets of Israel* and *The Book of Daniel* in the King James Version.

The MOFFATT Bible

The greatest, one-man modern translation, made by the greatest Biblical scholar of the century.

B-1 — Bible paper edition, cloth, gold jacket. Size 4-7/8 x 7-3/4 x 1-7/16" thick
\$4.75

C-1 — The only modern translation with Concordance and Maps. Silver jacket, 1-3/8" thick, otherwise as **B-1** ----- \$5.75

HARPER'S BIBLE DICTIONARY

by MADELEINE S. & J. LANE MILLER

The finest, most useful one-volume Bible dictionary ever published. Authoritative, pictorial, always up-to-date. \$7.95
(\$8.95 with thumb index)

At your bookseller

HARPER & BROTHERS New York 16, N. Y.

appalling ignorance concerning the Bible today is symptomatic of the suspicion that it is irrelevant to men's deepest needs. Dr. Miller invites educators to move out into a new frontier of biblical understanding, and to lead children into a personal appreciation of the stupendous gospel or "good news" that we are participants in a cosmic drama which has its center in Jesus Christ. — *Bernhard W. Anderson*, Dean, The Theological Seminary in Drew University, Madison, N. J.



The Dead Sea Scriptures in English Translation.
By THEODORE H. GASTER. New York: Doubleday Anchor Books, Doubleday & Co., 1956. 350 pages. 95c.

Professor Gaster does not follow the beaten paths in his interpretation and translation of the Qumran literature, but writes with remarkably fresh insight and offers many fertile suggestions, making this one of the most original and creative interpretations of the scrolls and the community. He writes with a lack of bias and with a knowledge of comparative materials which one wishes characterized some of the current popular presentations of this subject. He has a competent grasp of the Apocryphal and Pseudepigraphical literature, and his treatment of the bearing of the texts on the New Testament reflects a balanced judgment. The translations are excellent, and comprise a complete translation of the Dead Sea Scrolls insofar as the original Hebrew texts have been published, excluding the mere fragments which provide only disjointed or incomplete sentences, the Dead Sea Scroll of Isaiah, and the fragmentarily preserved Biblical texts.

Among the significant positions taken by the author are the following. He believes the texts represent the religious repertoire of the Essene Brotherhood as a whole, rather than just the community at Qumran. While acknowledging the importance of the texts in reconstructing the spiritual climate of early Christianity and in illuminating the mission of John the Baptist and the organization of the early church, he finds no parallel to the distinctive Christian doctrines of the Incarnation, Vicarious Atonement, and Communion. The texts portray the environment whose spiritual idiom John and Jesus spoke, disclosing something of "the seedbed of Christianity," and revealing a form of religious organization, elements of which were adopted by the primitive church. Gaster discovers no martyred messianic Teacher of Righteousness whose second coming was awaited, but finds that "the right teacher," as he prefers to render it, designates an office, a succession of persons, not a single person. He is particularly reluctant to draw historical conclusions or to speculate about historical allusions in the text. He is especially appreciative of the elements of mysticism in the religion of the community. His notation of parallels of thought and language in the New Testament is most significant for his comments regarding the Epistle of James, in which he finds direct echoes of ideas and expressions in the Qumran texts, concluding that they open a window upon the community of Jewish Christians clustered around James in Jerusalem. Not all would agree that the author of the Epistle

was the brother of Jesus. Gaster rightly points out that to get things in perspective one must view the parallels with the Apocrypha and Pseudepigrapha as well as those with the New Testament.

Besides a 29-page introduction, each of the four types of literature translated are preceded by an introduction and followed by notes on the translation. Students and the general public will appreciate having available, at such a reasonable price, this translation of the "scriptures" of the Qumran community, and those interested in the history of religions, in the Bible, in early Christianity, and in Judaism of the early post-Old Testament period will find this a most handy and important manual. — *Herbert Gordon May*, Professor of Old Testament Languages and Literature, Graduate School of Theology, Oberlin, Ohio.



The Qumran Community. By CHARLES T. FRITSCH. New York: The Macmillan Company, 1956. \$3.25.

This is a very valuable book for everyone, student and layman. The professor of Old Testament at Princeton Theological Seminary presents the difficult and much discussed subject of the Dead Sea Scrolls with diligence and enthusiasm. He has made his way not only through the international wilderness of hundreds of books and articles, of which he gives us many refunds in the course of his book, as well as an impressive list at the end of it, but also through the desert of Judah in the area of the Dead Sea. Besides a vivid description of his trip and of this region we also get some wonderful pictures, but we miss a map.

His personal experiences may be the reason for the quite unusual way the author begins his book. In the first chapter he leads us to the excavated site of Khirbet Qumran and tells us what these stones, bones and coins mean. He shows how suitable to them some of the passages in the Manual of Discipline are, but what does this Manual mean? We have to jump to the third and fifth chapters in order to get the answer, for there the story of the caves and scrolls is related. The history of the last years has presented us the Qumran facts in the opposite order. The scrolls, Josephus and Philo, have told us about the life of this community. And the ruins of Qumran some years later proved that their reports were true. I think this original sequence is even more exciting.

In the second chapter we get the history of the Qumran Community, mainly based on archeological evidence and interesting conclusions. I doubt if this would be enough to justify the author's clearcut and almost unproblematical picture. So, for example, the animosity of Herod the Great against the Essenes, to whom the Qumran Community belongs, is intimated but related nowhere. Josephus even says that he held them in high esteem (Ant. XV, 10.4). Chapters III and IV present the exciting discoveries in the Caves of the Qumran area, Khirbet Mird and Wadi Mu-

rabba 'at. I think no one would like to miss the well-written chapter IV in spite of the fact that its content has nothing to do with the Qumran Community. We miss the importance of piety and prayer of which the Thanksgiving Psalms in chapter V (which deals with the life of the sect), told us in the manuscripts. In Chapter VI-VIII the Qumran Community is compared with the simultaneous-existing community of Damascus according to the Zadokite Fragments, with the Essenes according to the reports of the historians and with John the Baptist and the Christians according to the New Testament writings. The author offers us large sections of the source material in good translations, so everyone may draw his conclusions. The author follows in his judgments outstanding authorities in the Qumran field, such as Dupont-Sommer and Brownlee. Some of their views — for example, those regarding the Messianic expectations of the sect — are not so clear and unquestioned as the author would have us believe.

However, the foregoing criticism in no way detracts from the lucid presentation of such a difficult subject. — Otto Betz, Repetant, Tuebingen, Germany Evang. Stift.

Great Ideas of the Bible. (Volume I, II). By RYLLIS GOSLIN LYNIP. New York: Harper and Brothers, 1954, 1955. 272, 276 pages. \$2.75.

"This book and the forthcoming companion volume (says Volume I) attempts to present in understandable form the essential ideas of the Bible. . . . It is intended for modern young men and women who will have to face crucial problems in the atomic age. . . . The procedure, therefore, has been to select those passages from both the Old and the New Testaments which would have the greatest possible meaning for modern life. . . . The new translation of the Bible by Dr. James Moffat . . . has been used. . . ."

The author further states, in the Introduction, that she undertook this enterprise because Dr. Henry Emerson Fosdick had mentioned the need for "a youth Bible which would indicate the various levels of development." Also, she saw her own son growing up "without adequate appreciation for the meaning and value of the Bible."

The introduction to Volume I is followed by three sections: *The Nature of God and Man*; *The Meaning of Right and Wrong as Proclaimed by Old Testament Prophets*; and *The Ideas of Jesus*. Volume Two deals with faith, using a series of biographies "illustrating the power of faith"; also with suffering, love, prayer, heaven, and "the promise of eternal life." There is a chapter on "Jesus the Supreme Example." Each chapter in the several sections introduces, with an explanation of the topic and of the biblical teaching, a "great idea of the Bible" and prints a pertinent passage or passages.

One can share the author's purpose to the hilt. We, too, agonize: how can we bring the Bible alongside youth in such a way that it will communicate God's grace to them? Undoubtedly these books would make a contribution if used; yet some haunting problems remain:

For what age group is the work written?

Can we serve youth really by aiming "to avoid theological discussion and to emphasize those ideals and values which contribute to the building of character and to the achievement of high purpose"?

As for topics, what about the redemptive emphasis, and worship? Also the church, with evangelism and stewardship? This is scarcely a time for a self-contained religion!

Is the literary style more homiletical than pedagogical?

Perhaps only incidentally, shall we, in this period of already difficult transference from King James to Standard Version usage, intrude still another Bible translation — Moffat's?

Most of all, how are these books to be used in practice? Are they textbooks? Are they source-books for pupils and workers? Are they compendiums of passages with indications of their teaching values, a sort of commentary with a particular purpose? Are they reading books to have on a table beside the bed? — Ralph Daniel Heim, Professor of Christian Education and English Bible, Lutheran Theological Seminary, Gettysburg, Pa.



Learning Together in the Christian Fellowship. By SARA LITTLE. Richmond: John Knox Press, 1956. Pages, 104. Price, \$1.25.

Although this is a book about teaching and learning, the concern of the author is not primarily to find new techniques and procedures but to discover how the basic purposes of the church can more adequately be achieved. She rightly holds that methods must always be a means, while the spiritual purposes of the church and the development of the individual in the Christian life must always be the end.

With this point of view as a foundation Miss Little proceeds to elaborate her thesis, that learning and growth can best take place in terms of the Christian fellowship. "The church needs to provide people with a kind of fellowship in which they feel that their needs are respected and in which the whole group seeks to help them with their needs." (p. 9)

This type of fellowship is not easy to achieve. Each must be actively seeking the good of all. In the church, individuals often come together in groups but fail to achieve this fellowship. Indeed, too often the church exploits both individuals and groups by making them means rather than serving them as ends. It is within the church where the forgiveness and power of God are brought to bear in the lives of people that they "might hope to experience *koinonia* — that fellowship, that sense of community binding Christians together, a fellowship which is, indeed, far more than a sense of 'groupness.'" (p. 18).

In a very real sense the church becomes a "redeeming community." People with their sin, their loneliness, their fears come into a study group. If in this group they find acceptance and understanding, if they find fellow-sinners and fellow-seekers, and if they find Christian fellowship, the saving grace of God and the sustaining power of God may become real to them in a way to truly transform their lives.

A large part of the book is given to a presenta-

tion of methods that may be used with study groups. She discusses buzz groups, work groups, group discussion, panel, role-playing. There is a fine balance between theory and practice. The basic thesis of the book is as sound as can be. It is an emphasis about which we will be hearing more in the future. — *Findley B. Edge*, Professor of Religious Education, The Southern Baptist Theological Seminary, Louisville, Ky.

The Catholic in Secular Education. By JAMES MILTON O'NEILL. New York: Longmans, Green & Co., 1956. 172 pp., index, bbl. \$3.50.

Everyone interested in religious education, non-Catholic and Catholic, alike, will welcome Dr. James M. O'Neill's answer to the question, "What should be done to meet the religious needs of the growing number of Catholics (6,000,000 by 1966) in secular schools?" *The Catholic in Secular Institutions* sets forth, in an objective, well-documented and timely survey, the position of the Catholic student, faculty member, and citizen in secular education.

Over half of American Catholic youth attends secular universities in which little anti-Catholic bigotry persists today, although some teachers, particularly in the fields of philosophy, sociology and education, may be misinformed or ignorant of Catholicism as it relates to their fields. Dr. O'Neill feels, however, that such teachers are a minority and do not constitute a threat to the faith of the Catholic student, provided that he "is well prepared when he enters . . . college," that "a priest [is] assigned to the religious needs of Catholic students,"¹ and that there are respected Catholic faculty members who are thoroughly acquainted with Catholic doctrine and history.

Since the majority of Catholic youth will continue to attend secular colleges, American Catholics must assume a greater responsibility for this group than they have in the past. Bishops, parish priests, and parents must encourage the expansion of Newman Clubs and Catholic Centers. The most effective club is equipped with (1) a well-chosen chaplain, who, in addition to ministering to the Catholic students, offers courses for college credit in Catholic philosophy and theology, as at Iowa State, Michigan State, Illinois, Columbia and other universities; (2) adequate physical facilities, including a chapel, and (3) financial support sufficient to permit the automatic membership without dues of all Catholic students. "It cannot be over-emphasized," say Dr. O'Neill, "that Newman Clubs served by carefully chosen chaplains offer the best opportunity the Church has for providing for the religious training of the majority of American Catholics of the future who will have a college education."²

When one-half of Catholic children are in non-Catholic primary schools, and 70% in non-Catholic secondary schools, American Catholics need to capitalize on the released time program. Much is to be done in this field, because of the effect on

the program of the McCollum case. As Dr. O'Neill has already shown in *Religion and Education Under the Constitution* (Harper, 1949), Protestants and Catholics, alike, agree that the McCollum decision is inconsistent with traditional concepts of American education.

The most urgent need of all is for competent Catholic teachers and scholars on the faculties of secular universities. As a typical example, 2,000,000 Catholics, contributing over \$1,000,000 a year to a state university, are represented by only two Catholics among the 207 full professors on the faculty. More qualified Catholics on the staffs of secular institutions would not only create a more wholesome atmosphere for the Catholic student but do much for the standing of the Catholic population in America.

A corollary to the need for more competent Catholic faculty members in secular schools is that for scholars in Catholic institutions to participate more actively in professional and learned societies of all kinds. Just as beneficial would be a solution to the eternal problem of heavy teaching loads and low salary scales in Catholic colleges.

The crucial point of this study is that Catholics can no longer afford to turn their backs on the secular institutions that educate the majority of their young people. Dr. O'Neill concludes with an urgent plea that Catholic citizens assume their share of active responsibility, beside their non-Catholic neighbors, in the public education in which they have so much at stake.

Dr. O'Neill's study is eminently satisfactory, not only because it fills a long-standing need for an objective, well-documented survey of the relation of American Catholics to secular education, but because it offers positive, practical solutions to a growing problem in religious education. — *Yvette Marie Fallandy*, Assistant Professor of French, Mary Washington College, Fredericksburg, Va.

Body and Soul. By D. R. G. OWEN. Philadelphia: Westminster Press, 1956. 239 pages. \$3.75.

We are already indebted to Dr. Owen, of the faculty of Trinity College, Toronto, for an excellent study of the problem of the relationship between science and religion, entitled *Scientism, Man, and Religion*. In the book under review, he carries his discussion of the dehumanization of man by the "scientolatry" of our day into another area — here he takes up the proper understanding of the nature of man, in the light of Christian thought, but with special reference to the partial truths which contemporary science has erred in taking as exclusively true of human nature.

Dr. Owen is concerned to show that the Christian view of man is neither the naturalistic view which science, when taken alone, seems to maintain, nor the "spiritualistic" view which religion, in its idealistic (and for the author, Greek) form, so frequently appears to teach. Man is neither simply a body nor simply a soul. He is body and

¹p. 23. ²p. 38. ³p. 161.

soul, united organically in one living being. As such, he has his relationship with the world of stuff and matter; as such, he has also his relationship to God who is "spirit." Man is the "image of God" in the world of matter, with the capacity to respond to God, with awareness, with freedom, with moral responsibility, with the capacity to recognize and express values and purposes.

The study is conducted through an examination of the various theories about the nature of man which have claimed support either from science or religion. Each of them points to a truth, but no one of them in isolation is wholly true. What we need, Dr. Owen believes, is a total, synoptic picture such as the Bible gives us, with its frank recognition of man's earthiness and its equally frank insistence on his spiritual nature.

This is a book which we have been wanting. It is a careful and thorough treatment of the subject, and it is informed by a profound understanding of the basic Christian insight — expressed, as Dr. Owen rightly feels, in the doctrine of the "resurrection of the body" in contrast to the hellenistic idea of the immortality of the soul. Especially valuable are some short sections which deal with

the concept of God as "spirit," where there is a remarkable correspondence to some of the ideas lately put before us by Dr. Charles Hartshorne in his *Reality as Social Process*, and with the way in which the Incarnation of God in Christ, as the "express Image of God," is related to the more general truth of man as made in the image of God.

It is too bad that the author does not develop at greater length his closing chapters, with their discussion of eschatological themes. Especially we should like to have seen a treatment of the "resurrection of the Body," with attention to the problem of the actual physical body of man and its obvious dissolution after death. But perhaps there will be another book which will show how the basic Christian insight is to be reconciled with the Pauline assertion that "flesh and blood cannot inherit the kingdom of God." But some few problems like this apart, and without subscribing entirely to the negative view of Greek thought which runs through the book, we are very grateful for this suggestive and valuable treatment of a highly important topic. — *W. Norman Pittenger*, Professor of Christian Apologetics, General Theological Seminary, New York City.

BOOK NOTES

The Bible for Family Reading. The Old Testament prepared by JOSEPH GAER. The New Testament prepared by JOSEPH GAER and CHESTER C. McCOWN. Boston: Little, Brown & Co., 1956. xxv + 752 pp. \$7.50.

This edition of the Bible is aimed at the use of the Bible in the family. The editors are aware of many of the difficulties regarding content, vocabulary and background that hinder the use of the Bible in the home. By eliminating legal, genealogical and redundant matter and by omitting obsolete words, the Bible is made easier to read. The books of the Apocrypha are summarized, as are the principal laws in the Pentateuch, and there are notes on all the significant excisions.

The Old Testament appears in its traditional order, with a brief introduction to each of the five sections. I Maccabees is included among "The Writings." The Psalms are printed as prose except for Psalm 150.

In the New Testament, a synopsis of the Synoptic Gospels provides "The Story of Jesus." Acts is followed by the Pauline letters in their chronological order. The Gospel of John concludes the New Testament portion.

This is one of the most helpful "short Bibles" using the King James translation. It should be compared with others prepared for the general reader, using the same translation. Moffatt has prepared a *Shorter Bible* in his translation. The Smith Goodspeed *Short Bible* (Modern Library) is the cheapest and has the most scholarly helps, and because of its American translation is most likely to be of help in religious education. — R. C. M.

The Westminster Historical Atlas to the Bible. Revised Edition. Edited by GEORGE E. WRIGHT and FLOYD V. FILSON. Philadelphia: The Westminster Press, 1956. 130 p. \$7.50.

In 1945 this excellent Atlas to the Bible was first published. The page format was 11" x 15½" and the pages numbered 114. The present Revised Edition has the pages photographically reduced to about 9¾" x 14" and the pages numbered 130. This volume is easier to handle; also, its increased pages include materials on the Dead Sea Scrolls and the Qumran Khirbet community, new chronological data, new photographs and drawings, and new sites and excavations. There are 88 photographs instead of 77; the 18 plates of the maps are the same, except for a relocating of certain sites, due to new archaeological data which have come to the fore in the past decade. The accompanying text for the Atlas is written with excellence and accuracy of the best scholarship, clothed in language that is readable and interesting. The text is advertised as the equivalent in size to fill two ordinary books. An illuminating article by William F. Albright on "The Rediscovery of the Biblical World" introduces the other chapters of the Atlas. This volume continues to be the most usable one-volume atlas for all who are interested in biblical studies, whether they be scholars, teachers of the Bible, or students who wish to learn more about the geography and history of the Bible. — *Thomas S. Kepler*, Professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Nineveh and the Old Testament. By ANDRÉ PARROT. New York: Philosophical Library, 1955. 96 pages. \$2.75.

Beatrice Hooke has here translated from the French André Parrot's *Ninive et l'Ancient Testament*. This is volume No. 3 in *Studies in Biblical Archaeology*; the first two are entitled *The Flood and Noah's Ark* and *The Tower of Babel*, while there is also an introductory volume to the series bearing the title *Discovering Buried Worlds*. These are all by Parrot, who has also prepared for the series Nos. 5 and 6, *The Temple of Jerusalem and Golgotha and the Church of the Holy Sepulchre*. Parrot is an internationally known scholar in archaeological and historical Near Eastern studies; he is Curator in Chief of the French National Museums and Professor at the École du Louvre in Paris. One of his most notable achievements has been the excavation of the city of Mari on the Middle Euphrates, where a monumental palace and thousands of cuneiform inscriptions which throw light on the patriarchal period have been discovered.

Despite its brevity, this is a valuable book, written especially for the general reader. Centering around the city of Nineveh, it reviews interestingly and briefly the history of Assyria as it relates particularly to the kingdoms of Judah and Israel. It begins with a summary of the history of the explorations at the site of the ancient city of Nineveh. Then from inscriptional and archaeological sources the relations between Assyria and the Hebrews are reconstructed. A helpful chart gives the chronology of Assyria, Damascus, Phoenicia, Israel, Judah, and Egypt in parallel columns, with pertinent biblical references. There are twenty well-chosen illustrations, five of them photographic and the rest line-drawings. A selected bibliography concludes the volume.

This volume will help the layman appreciate something of the panorama of biblical history against the backdrop of the ancient Near East. There seems to be a demand for brief studies such as this, and the entire series should be a popular one. — *Herbert G. May*, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

The Gospel of John, Volumes I and II. By FREDERICK C. GRANT. New York: Harper and Brothers, 1956. 75 and 57 pages. 95c each volume.

The Harper's Annotated Bible Series is another of the excellent aids published today to make Bible study interesting and intelligent for the non-professional student. These two commentaries on the Johannine writings (Volume I, Gospel of John 1-12; Volume II, Gospel of John 13-21, I John, II John, III John) are the thirteenth and fourteenth volumes in the New Testament series. They are paper-bound, with the accompanying commentary or critical notes related to the King James Version on each page; eighteen pages of introduction material precede the Gospel of John, and four

pages introduce the commentary on the Epistles. The critical notes are scholarly and clearly written; they are readable and very helpful for understanding the text. The introduction to the books, while not long and comprehensive, gives enough data to aid the reader to understand the critical problems and the background for the Johannine writings. These volumes are fresh in scholarship, the price is low, the books are very easy to carry with you. They compose an admirable and utilitarian addition to New Testament studies. — *Thomas S. Kepler*, Professor of New Testament Language and Literature, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

Primitive Christianity in Its Contemporary Setting. By RUDOLF BULTMANN. Translated by R. H. FULLER. New York: Meridian Books, 1956. Pp. 240. \$1.25.

An English edition of this important book has been long desired. This translation by Reginald Fuller is an accurate and readable presentation of the original.

Dr. Bultmann has made a penetrating study of some of the various forces which influenced the world into which primitive Christianity spread.

Beginning his study with the Palestinian milieu, Dr. Bultmann briefly reviews the Old Testament heritage of Christianity, thence to a study of Judaism. Judaism is shown developing through a progressive decline from the original concept of Israel's historical nature and purpose. The Scripture became a Book of Law instead of a record of God's acts in history, and God was lost in a metaphysical transcendence. Thus the expected deliverance became an apocalyptic termination of, rather than a perfecting of, the historical process.

Turning to the Greek heritage, the book is a superb summary of the Greek world view in its classic greatness and its Hellenistic decline. This is well-documented with valuable examples from the Greek authors. The decline of the Hellenic confidence into the fatalistic, cynic Hellenism which placed its faith in astrology, magic, mystery religions and finally in Gnosticism, is well-described.

In the last section Professor Bultmann discusses primitive Christianity itself. This portion of the book is a good summary of the concept of Christian origins held by the school of theology of which Dr. Bultmann is a leading exponent. His analysis of primitive Christianity may seem to be rather one-sided to many readers. The present reviewer, for one, feels that Dr. Bultmann arbitrarily selects his scriptural evidence to support his own concepts. It is significant to note that in this section dealing with primitive Christianity there are only three references to the synoptic gospels, twenty-five to John and 133 to Paul.

However, this book is an interesting and valuable one. The reviewer has used it with his classes and found that students with an average background are able to profit from the clear summaries and stimulating observations, especially those dealing with the Greek world. Anyone interested in the origins of Christianity needs to be familiar with this book. — *James L. Jones, Th.D.*, Department of Biblical Language and Literature, The Divinity School, Philadelphia, Pa.

The Legend of the Baal-Shem. By MARTIN BUBER. New York: Harper & Brothers, 1955. 222 pages. \$2.25.

The twenty legends of this volume seek neither to present a history of the Baal-Shem and his disciples nor to describe the customs of the Hasidic movement. Nor does Buber attempt the recreation of the atmosphere of the Stübel, "the little room in which the Hasidic rabbi . . . dispenses mystery and tale with wise and smiling mouth." Written nearly fifty years ago, in German, the book seeks to communicate "the relation to God and the world that these men intended, willed, and sought to live."

A descriptive account of the life of the Hasidim precedes the series of legends concerning the Master of the Good Name. Four key Hasidic concepts are presented: (1) Hillahavut or Ecstasy—"the ascent to the infinite from rung to rung beyond time and space," (2) Avoda or service of God in time and space, (3) Kavvana or intention—"the mystery of a soul directed to a goal," and (4) Shiflut or humility—"every man shall know and consider that in his qualities he is unique in the world and that none like him ever lived, for had there ever before been someone like him, then he would not have needed to exist. But each is in truth a new thing in the world, and he shall make perfect his special quality, for it is because it is not perfect that the coming of the Messiah tarries."

The legends themselves, translated into English most ably by Buber's biographer Maurice Friedman, carry us into a seemingly strange world, but one which Buber feels we must understand, for as he has written elsewhere: "I consider Hasidic truth vitally important for Jews, Christians, and others, and at this particular hour more important than ever before. For now is the hour, when we are in danger of forgetting for what purpose we are on earth, and I know of no other teaching that reminds us of this so forcibly."

An extensive glossary of Hebrew and Hasidic terms rounds out this fascinating volume.—*Edward Zerlin, Rabbi, Temple B'nai Jeshurun, Des Moines, Iowa.*



Jesus' Belief in Man. By EDWIN M. POTEAT. New York: Abingdon Press, 1956. 159 p. \$2.50.

Nine chapters in this book deal with the parables of Jesus, the Sermon on the Mount, the temptations of Jesus, and the two basic commandments about love of God and neighbor. With Dr. Poteat's characteristic literary style and careful manner of organizing his materials, the contents of the volume get down to the reality of Jesus' belief and concern for man. The author is perhaps right in saying that less has been written about Jesus' identity with man than any other subject related to him; and that too many of the New Testament interpreters have emphasized the sinfulness rather than the hopefulness of mankind. Jesus assumed the latter viewpoint. Jesus "brought to the listless or despondent mind of his generation reassurances that revived and heartened it." The volume as a whole is a caustic which many of our modern

views toward mankind need for a rethinking of their and Jesus' attitude toward mankind. The book is sturdy in its approach to its thesis, perhaps a bit void of illustrative material, but a volume to insure thoughtful reading.—*Thomas S. Kepler, Professor of New Testament Language and Literature, Oberlin College, Oberlin, Ohio.*



The Broadening Church, a study of theological issues. By LEFFERTS A. LOETSCHER. Philadelphia: University of Pennsylvania Press, 1954. 195 pages. \$4.75.

In a terse and exciting way this book presents ably and lucidly the effect of social and intellectual change in America upon the Presbyterian Church U.S.A. since 1869. Woven through the fifteen short chapters are the strands of optimism of the new frontier, science both as technology and method of thought, evolution, cyclonic social change, the comparative study of religions, the influence of German theologians, liberalism as an attitude and method of adapting traditional views to a new situation, Biblical criticism, Old-School versus New-School differences, and church trials. The conclusion is that the Presbyterian Church came to clear resolution of Old-School vs. New-School positions in 1925 in a moderate theological liberalism. It is also concluded that this is in line with the historic tradition of the church in which the main stream of life has been mediating, rather than extreme. Loetscher indicates that this mediating position was gained by centralizing authority ecclesiastically to further the effective working of the church, and by decentralizing authority theologically to maintain room for varying theological positions. He further maintains, without much explication, that it "was best" that there be the split of Westminster from Princeton, perhaps because only by such outworking in history can the true meaning and value of a doctrinaire theological attitude be seen.—*Elmer Ott, Professor of Psychology of Religion, Biblical Seminary, New York City.*



The Quest of the Divine. By ALEXANDER F. SKUTCH. Boston: Meador Publishing Company, 1956. 440pp. \$3.50.

This book is the fruition of a lifetime of observation and study by one who has for many years been a field naturalist in the American tropics and for the past several years has read widely in the fields of philosophy, ethics, and religion. It is an independent approach to the problems of religion and ethics.

The author's key word is *harmonization*. The self consists of body and mind united into a harmonious process; the external world likewise reveals a consistency of patterns; and the self and world together reflect a divine process, wholly beneficent, which seeks constantly to bring harmony out of discord. It is this divinity within us that must be recognized as "the prime mover and actual effective power in all moral endeavor" (p. 191); the basic ethical ideal is that I must live in such a way that "as many things as possible attain

the greatest possible perfection, always remembering that I am one of the beings which I strive to perfect" (p. 240).

Some of the conclusions which the author reaches will not be satisfactory to those persons who have accepted final pronouncements on many religious problems. For example, the author rejects the classical arguments for the existence of God. He feels that such terms as *omnipotent*, *omniscient*, and *perfection* applied to God are empty and meaningless. He does not feel it appropriate to discuss the transcendence of God, since this is to discuss the attributes of God of which we are ignorant, so why discuss it? He conceives the divine to be a process rather than a person, hence he prefers the term *divine* rather than *God*. He feels that the traditional ways of worshiping the divine are anthropomorphic, making God seem like a powerful human being. He rejects supernatural revelations to chosen peoples and praises the power of human reason as the way in which man achieves harmony with himself and his world.

If the reader has his mind made up on these and similar issues, reading this book will be a waste of time. But if he is willing to expose his mind to thoughtful insights, this book is well worth the time spent in reading it. — *Deane W. Felm, Director, School of Religion, Montana State University, Missoula.*



Yearbook of American Churches for 1957. Edited by BENSON Y. LANDIS. New York: National Council of the Churches of Christ in the U.S.A., 1956. v, 314 p. \$5.00.

The 1956 edition of this twenty-five year-old mine of information about the religious bodies in America maintains the high standards which marked the earlier editions.

The Editor has wisely not tampered with the scheme of organization. Consequently those who have used the previous volumes will immediately be right at home with this volume. Everything is where the user expects to find it. Section I gives the calendar of the Christian Year from Advent 1956 to the end of Kingdomtide 1960, dates for important church festivals from 1956 to 1964, and the Latin and Orthodox Easter dates from 1956 to 1964.

Section II gives the directories of virtually every religious body, agency and institution in the United States and Canada. Part 9 of this Section gives directories of service agencies, social civic as well as religious.

Section III is the Statistical and Historical Section; and as always, it is a gold mine of information. Here is the latest information on membership, religious education, clergy and finance. The three pages given to "Some Trends" carry information such as the fact that while in 1850 the percentage of the American people who belonged to any church was only 16%, by 1955 the percentage had risen to 60.9%. There is a five-page spread of "Data on Recent Church Developments"; a discussion of new developments with regard to the Scriptures, and a list of the "Main Depositories" of Church History materials and sources. A good index completes the volume. — *Richard C. Wolf,*

Associate Professor of Church History, Graduate School of Theology, Oberlin College, Oberlin, Ohio.



The Douglass Sunday School Lessons — 1957. By EARL L. DOUGLASS. New York: The Macmillan Company, 1956. 490 p. \$2.95.

This is the most recent volume in an established series of commentaries based on the International Sunday School Lessons. Its objectives are to stimulate a greater use and understanding of the Bible by a larger number of persons. Its interesting features include in addition to lesson plans and full biblical passages (King James Version), suggested daily Bible readings, commentary in "plain" language, suggested discussion topics, audio-visual and other resource suggestions. The full year of lessons includes studies in the gospel of Matthew, Genesis, Old Testament personalities, and three Pauline epistles.

Like most publications in this field, however, this volume is limited in its conservative theology, its moralistic tendencies in biblical commentary, its inadequate listing of historical and critical references. This reflects not only the author's position but the inevitable compromises of a book which has a popular appeal. Thus this book is weakest in accomplishment where it is noblest in design — its concern that the Word of God be preached *truly* and *persuasively* to all men. The dilemma of this volume is the dilemma of the Christian Church when it takes seriously the charge: "Go therefore and make disciples of all nations. . . ." — *Walter B. Davis, Associate Minister, The First Church in Oberlin.*



Hope Rises from the Land. By RALPH A. FELTON. New York: Friendship Press, 1955. 135 pages. Paper \$1.50, cloth \$2.50.

In this book Dr. Felton uses the device of an imaginary journey to take the reader into thirty-five areas of missionary endeavor. With each stop in the journey he vividly describes how the missionary is helping the native help himself. As he does this he shows clearly that agricultural missionaries have not separated the material and spiritual needs of the people with whom they work.

Special emphasis is given to the work of the agricultural missionary who helps the native develop the land and livestock. One senses as he reads that great events are taking place in the out-of-the-way places the author describes. World-shaking problems are being solved slowly but surely by the introduction of a agricultural revolution in lands where primitive tradition has so long been in control. The author uses one hundred and fifty photographs to illustrate this revolution.

Immediately, upon reading, one can visualize many uses for this book. It could be used in the local church as a study book on missions. It would be useful as assigned reading in college courses dealing with missions, social problems, population problems, etc. It will be useful as a guide for pastors, vocational counselors, and teachers. — *Donald H. Koontz, Dept. Philosophy and Religion, Simpson College, Indianola, Iowa.*

RELIGIOUS EDUCATION ASSOCIATION

EXECUTIVE COMMITTEE

JUDAH PILCH, Chairman, Executive Director, American Association of Jewish Education, New York City.

DAVID BARRY, New York City Mission Society, New York City.

GLENN GARBUTT, Management Consultant, New York City.

DAVID R. HUNTER, Director, Department of Education, National Council of Protestant Episcopal Church, Greenwich, Conn.

F. ERNEST JOHNSON, National Council of Churches, New York City.

THOMAS J. QUIGLEY, Pastor, St. Canice Catholic Church, Pittsburgh, Pa.

COMMITTEE ON HIGHER EDUCATION

JOHN M. KRUMM, Chairman, Chaplain, Columbia University, New York City.

JERALD C. BRAUER, Dean, The Federated Theological Faculty, University of Chicago, Chicago, Ill.

WALTER HOUSTON CLARK, Dean, School Religious Education, Hartford, Connecticut.

CHARLES DONAHUE, Professor of English, Fordham University, New York City.

MAURICE FRIEDMAN, Professor of Philosophy, Sarah Lawrence College, Bronxville, N. Y.

JEROME G. KERWIN, Chairman, Chicago Institute of Social and Religious Studies and Professor of Political Science, University of Chicago, Chicago, Ill.

ROLAND G. SIMONITSCH, Professor of Religion, University of Notre Dame, South Bend, Indiana.

WALTER WAGONER, Exec. Secretary, Rockefeller Brothers Fund for Theological Fellowships, Princeton, N. J.

COMMITTEE ON RESEARCH

WALTER HOUSTON CLARK, Chairman, Dean, School Religious Education, Hartford, Connecticut.

PHOCAS ANGELOTOS, Secretary for Religious Education, Greek Archdiocese of America, Garrison, N. Y.

DAVID BARRY, New York City Mission Society, New York, N. Y.

DENTON R. COKER, Department of Christian Education, Southeastern Baptist Theological Seminary, Wake Forest, North Carolina.

J. FRANKLIN EWING, Fordham University, New York, N. Y.

WESNER FALLAW, Professor of Religious Education, Andover-Newton Theological Seminary.

JACOB HARTSTEIN, Dean, Graduate School, Long Island University, Brooklyn, N. Y.

FRANK HERRIOTT, Professor of Religious Education, Union Theological Seminary, New York City.

GORDON E. JACKSON, Professor of Philosophy and Religious Education, Pittsburgh-Xenia Theological Seminary, Pittsburgh, Penn.

OSCAR JANOWSKY, Professor, City College, New York City, also Chairman of the Commission for the Study of Jewish Education in the U. S.

JOHN E. KELLY, Director, Bureau of Information, National Catholic Welfare Conference, Washington, D. C.

ERNEST M. LIGON, Director, Character Research Project, Union College, Schenectady, N. Y.

RICHARD V. MCCANN, Divinity School, Harvard University, Cambridge, Mass.

GEORGE MICHAELIDES, Professor, Graduate School of Theology, Oberlin College, Oberlin, Ohio.

SISTER MARY JANET MILLER, S.C., Commission on American Citizenship, Catholic University of America, Washington, D. C.

RANDOLPH C. MILLER, Divinity School of Yale University, New Haven, Conn.

SYLVAN SCHWARTZMAN, Professor of Religious Education, Hebrew Union College, Cincinnati, Ohio.

HELEN SPAULDING, Director of Christian Education Research, National Council of Churches, Chicago, Ill.

RELIGIOUS EDUCATION ASSOCIATION

OFFICERS

PRESIDENT — George N. Shuster, President, Hunter College, New York City.

CHAIRMAN OF THE BOARD — David R. Hunter, Director, Department of Education, National Council of the Protestant Episcopal Church, Greenwich, Conn.

TREASURER — Glenn Garbutt, Management Consultant, New York City.

VICE-PRESIDENTS — Thomas J. Quigley, Pastor, St. Canice Catholic Church, Pittsburgh, Pa.

Judah Pilch, Executive Director, American Association of Jewish Education, New York City.

F. Ernest Johnson, National Council of Churches, New York City.

RECORDING SECRETARY — Paul B. Maves, Professor, Drew Theological Seminary, Madison, New Jersey.

THE BOARD OF DIRECTORS

Phocas Angelotos — Secretary for Religious Education, Greek Archdiocese of America, Garrison, N. Y.

J. W. Ashton — Vice-President, Indiana University, Bloomington, Ind.

David Barry — Executive Director, New York City Mission Society.

Josephine Bliss — Director of Religious Education, Westminster Presbyterian Church, Buffalo, N. Y.

Thomas A. Brady — Vice-President, University of Missouri, Columbia, Mo.

Elias Chary — Rabbi, Germantown Jewish Center, Philadelphia, Pa.

Stewart G. Cole — Educational Director, National Conference of Christians and Jews, Los Angeles, Cal.

Henry H. Dennison — Manager, Employers Mutual Insurance Company, Boston, Mass., Branch.

Sanford Fleming — President, Berkeley Baptist Divinity School, Berkeley, Cal.

George B. Ford — Corpus Christi Roman Catholic Church, New York City.

David Forsyth — Secretary, Board of Christian Education, The United Church of Canada, Toronto.

Solomon B. Freehof — Rabbi, Rodef Shalom Temple, Pittsburgh, Pa.

C. J. Freund — Dean, College of Engineering, University of Detroit.

Simon Greenberg — Vice-Chancellor, Jewish Theological Seminary, New York City.

Virgil M. Hancher — President, University of Iowa, Iowa City, Iowa.

Robert C. Hartnett — Dean, College of Arts and Sciences, Loyola University, Chicago, Ill.

R. J. Henle — Dean, Graduate School, St. Louis University, St. Louis, Mo.

S. J. Holbel — Superintendent, Catholic Schools, Buffalo, N. Y.

Henry Johnson — Dean and Professor of Religious Education, Scarritt College, Nashville, Tenn.

Louis Katsoff — Registrar, College of Jewish Studies, Chicago, Ill.

Jerome G. Kerwin — Chairman, Chicago Institute of Social and Religious Studies, Chicago, Ill.

John Krumm — Chaplain, Columbia University, New York City.

Hughburt H. Landram — Executive Secretary, Department of Christian Education, Church Federation of Greater Chicago, Chicago, Ill.

Jordan L. Larson — Superintendent of Schools, Mt. Vernon, N. Y.

Hugo Leinberger — Minister of Education, Flossmoor Community Church, Flossmoor, Ill.

Lawrence C. Little — University of Pittsburgh, Pittsburgh, Pa.

Frank A. Lindhorst — Director, Christian Community Administration, College of the Pacific, Stockton, Cal.

Joseph H. Lookstein — Congregation Kehilath Jeshurun, New York City.

David W. Louisell — The Law School, University of California, Berkeley, Calif.

Louis L. Mann — Rabbi, Chicago Sinai Congregation, Chicago, Ill.

Sister Mary Janet Miller, S.C. — Commission of American Citizenship, Catholic University, Washington, D. C.

Levi A. Olan — Rabbi, Temple Emanuel, Dallas, Texas.

Robert Poerschke — Minister, First Baptist Church, Siler City, N. C.

A. H. Priest — General Secretary, Department of Religious Education, The Church of England in Canada, Toronto, Ontario.

Louis L. Ruffman — Assistant Director, Jewish Education Committee, New York City.

Edward Sproul — Executive Secretary for Program and Research, National Council of the Y.M.C.A., New York City.

Kenneth S. Wills — Department of Christian Education of the Canadian Council of Churches, Toronto, Canada.

John P. Wodarski — Director, Confraternity of Christian Doctrine, Archdiocese of Hartford, Hartford, Conn.

Wendell Yeo — Academic Vice-President, Boston University.

(The Officers and Standing Committee Chairmen are also Members of Board of Directors)

Registered Agent: Ernest J. Chave, 5731 Harper Ave., Chicago 37, Illinois.